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"ONCE MORE THE GOLDEN DAYS ARE HERE AGAIN"

International Journal of Religious Education

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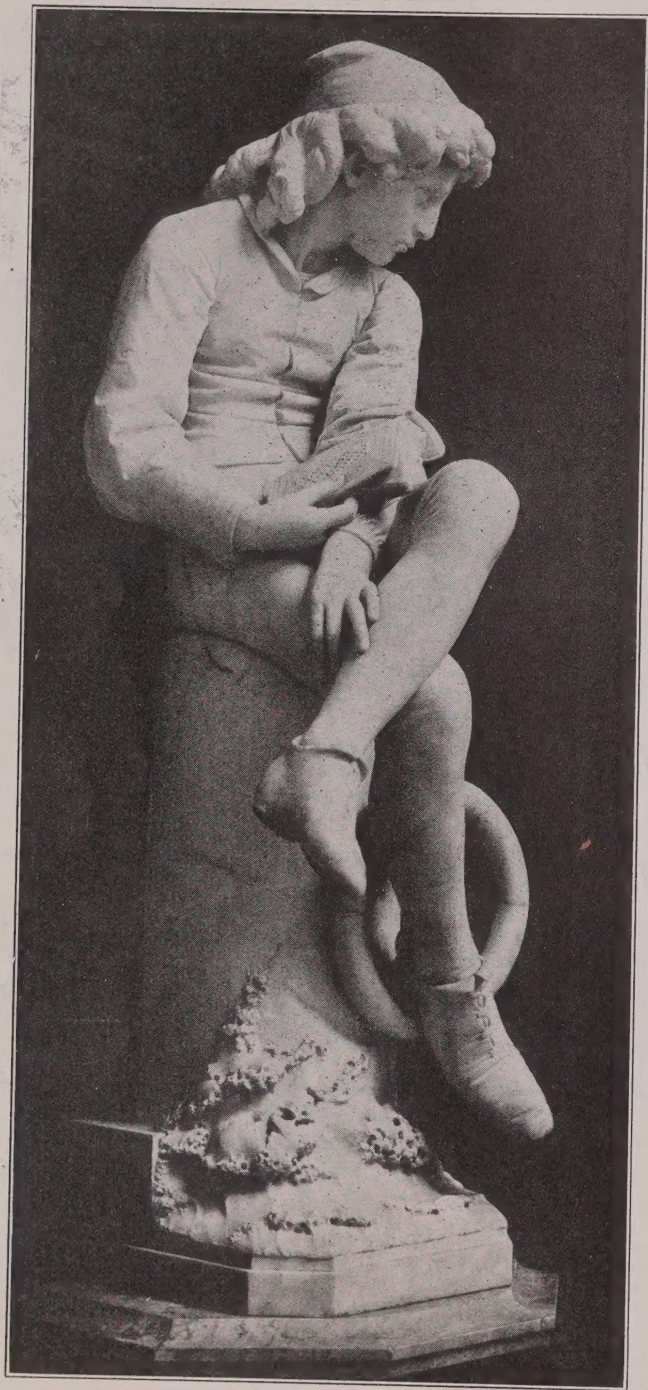
October, 1935

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Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Montevide

Courtesy, Museum of Fine Arts, Boston

THE BOY COLUMBUS

*A*youth across the sea, for the sake
of a hope in his breast,
Shook out a steadfast sail upon a dauntless
quest.

*He had seen a star in the West,
He had dreamed a dream afar;
He wrought and would not rest.
Heirs of that dream we stand,
Citizens of that star—
America, dear land!"*



EDITORIAL



While the Church Presses On

THE church is pressing on! There is no doubt about it that for one who looks at the way it has come through difficult times, has restudied its task, and has moved out in new directions.

All over North America this year this slogan "The Church Presses On" will be a rallying point for thought and action. To this common purpose the *Journal* contributes this month a large share of its space. We would commend especially to every reader the special articles on this subject.

"What Some Ministers Think of the Sunday School" will be a good introduction to the subject. In a special article Mr. Harmelink tells how the emphasis can be carried out in a local church. Dr. Stock gets at the task of the church with its young people. "We Need the Church," by Mr. Bouwman, is an angle of the problem all of us need to consider again. Miss Shields shows the home and the church how they can work together.

These articles deserve, and will repay, a careful reading on the part of all. They will show us how we can help the church to press on in more vital forms of life and work.

Lay Aside Every Weight

THE Christian Church faces today a unique opportunity. In fact, in many ways it may be said that no such opportunity has been before the Church for many centuries. The human race is aware, as never before, that in relying upon force and material good it has been trusting false gods. Men are aware, as never before, that in spite of the many achievements of science the scientific method does not contain within itself any answer to the problem created by scientific achievements themselves. The path is wide open for an interpretation of life that goes beneath the superficial levels of material progress and scientific achievement, important as these may be.

Such an interpretation of life the Church is fitted, both by its past history and much of its present leadership, to give. In order to meet such a high challenge, the Church must be willing to lay aside every weight and the sins which do so easily possess it in order that it might run with patience and courage the race that is today set before it.

The Church of today is too much absorbed in little things and in a narrow vision. It is more concerned with increasing its own attendance over the record of last year than with justice, mercy, and faith. The Church is too much impeded by the dead weight of ignorance among its own members as to what the Christian religion means and how it ought to be applied to our own day. The Church has been too much caught by the allurements of large buildings on which it has laid the weight of large debts, when in so doing it has got itself involved in the present social order oftentimes beyond its depth. The

Church too easily becomes a high type of fashionable club in which membership brings prestige rather than a chance to invest one's life in service. The Church too often worships the past beyond what it deserves, and lays the dead hand of the past upon the living and unmet needs of the present. Such are some of the weights that those of us who are concerned with the program of the Church must lay aside, both for ourselves and for it.

The concerted emphasis that is being placed upon the Church during the coming year will afford every reader of these pages an opportunity to study anew the church's program, to make himself aware in a fresh sense of its history and its power, and to invest himself in its unfinished task.

The Wages of Sin

THE biblical record says that "the wages of sin is death."

Some years ago a student tried to find out what the people of the United States pay in cold cash for their failure to live a righteous and moral life. He listed six main lines of what he frankly called "sin" and then made a careful study to determine what they cost the nation's budget. These are his results*:

War -----	\$3,854,352,670
Crime -----	3,329,813,788
Loss of Life and Energy -----	2,573,000,000
Disease and Poverty -----	2,056,422,285
Alcohol and Narcotic Drugs -----	1,285,000,000
Prostitution -----	530,000,000
	\$13,628,588,743

Another careful student, commenting on these figures, makes allowance for the recent serious shrinkage in the total national income and finds that one out of every eight or nine dollars of the income of the American people each year is spent on these six areas of "sin."

A study by the Research Division of the National Education Association shows that in the United States the cost of the administration of criminal justice and the direct financial losses due to criminal acts amount to well over two billions of dollars each year. Some years ago the state of Massachusetts, even with its comparatively low criminal record, was using one out of every ten dollars collected in taxes to fight its crime.

A serious feature in the crime situation is the fact that crimes are increasing. For example, in one rather typical state, between 1917 and 1928, homicides increased 106.3%; burglaries made a gain of 126.8%; aggravated assault went up by 76.6%; and the total list showed an increase of 64.4%.

Until the depression hit the expenditures for education so seriously, the people of the United States were paying

*Lahman F. Bower, *The Economic Waste of Sin*, p. 246. New York, The Abingdon Press, 1924.

about dollar for dollar for crime and for education. The proportion is now changing, in the opinion of many experts, so that now we spend more for our criminals than for the education of our children.

Facts like these, and others that could be cited here at great length, are making our citizens rub their eyes and awoken from the complacent sleep of some years ago. In all public-spirited groups, these matters are getting serious consideration. The church and its leaders in Christian education are already alert. Because of such facts, these groups have been planning an extension program to reach the unreached and to make the program of Christian character-building effective in many areas and with multitudes of people that it does not now reach. Such a plan was approved by the International Council of Religious Education in February last, and is now being taken up and approved in denominational bodies and other groups. A comprehensive program is now being developed and will be announced in detail later.

A Mechanical Device or an Art?

IN these pages a few years ago we gave an editorial discussion of "The King of Kings" in which the life of Christ had just had its dramatic portrayal in a motion picture. At that time the comment was made that although the picture possessed many virtues it seemed to indicate that the motion picture was thus far a mechanical device that had not yet become a great art.

In the years since, the motion picture industry has made significant strides. The reproduction of the human voice has been added. The mechanical details of picture production have been vastly improved. Most important of all, within the last two years the motion picture producers, largely under the urging of an aroused public opinion, have turned to a higher type of production. As a part of this change we have witnessed an unusual number of the literary classics, such as *David Copperfield*, *Little Women*, and others, being produced and having a wide acceptance by the public.

One wonders in the face of these changes if the motion picture has yet become a great art. There are many indi-

cations of significant progress in this direction. However, for a person who has for many years loved and admired Victor Hugo's great novel *Les Miserables* to witness the reproduction of this story on the film is enough to raise some grave doubts.

For one thing, it seems clear that this story of Hugo's is great on the screen because originally it was so big that even the way in which screen production weakens and spoils it does not prevent what is left from still being impressive. To see *Les Miserables* on the screen without any previous knowledge of it would still leave one with an impression of grandeur. To compare what the screen does to it with Hugo's living and immortal pages, is to make one conscious of the fact that the mechanical device of screen production has not yet become an instrument of creative power as the art of writing and printing became an instrument in the hands of Victor Hugo.

Further, one finds it hard to understand why a motion picture director, no matter how great he may be according to the accepted technique of his craft, should find it necessary to take such serious liberties with a great masterpiece, as has been done in Hugo's story. To read the closing pages of the book and to witness the last flickers on the screen is to live in two different worlds. Hugo's ending has lived in literature. Then why does it need to be improved upon by a motion picture director?

Again, to compare the book and the screen in such a dramatic time as the night on which Jean Valjean faces his battle and decides whether to give himself up to the authorities is to reveal the difference between the power of the printed page and the present power of the motion picture.

These words are not written in any lack of appreciation for the many achievements of the motion picture. It has made significant strides and will undoubtedly make many more. They are written for the sake of encouraging in our readers the desire and the ability to analyze any important phase of our modern life, such as the motion picture, from the standpoint of its creative and cultural values and with a view to its highest ultimate contribution to human good. Such an honest analysis is, we believe, a part of all Christian education.

Lord, Hold Me Close to People

A CHRISTIAN TEACHER'S PRAYER

TEACH me to read what is written on another's face.

Enable me to catch the undertone of fear or hope in the human voice.

Make me sensitive to the need that is expressed only in the wordless quiet of another soul.

Keep me aware of moods and postures, of the footstep and the stride, of positions of the hands, by which people reveal themselves.

May I always carry some other person's worry alongside my own.

Fuse a comrade's happiness continually with mine.

May the struggles and aspirations of growing persons be ever present with me.

Preserve the friendliness of my soul.

Keep the doorways of sympathy open in my life so that others can enter, urged to seek me out by their need or their joy.

Enable me to be worthy of a share in the decisions, perplexities, and achievements out of which other persons find the meaning of life.

Thus, O God, may I be a learner in the school of the Great Teacher whom the common people heard gladly because he held himself so close to their need. Amen.

—P.R.H.

My Own Religious Experience

The Second of a Series of Articles by Religious Leaders on Their Personal Spiritual Development

ARE you a Christian?"

"No, Sir."

"Don't you want to be?"

"No, Sir."

And then I slid out the other end of the pew and left the church.

This was an experience I had when I was about nine years old. A sincere but uneducated revivalist had just preached that Sunday morning, some of the regular mourners were crying at the bench, and the revivalist was walking down the aisle of the little rural church trying to persuade others to "come and be saved." I was quite sure I should never want to be a Christian, although I had been in Sunday school all my life. I suffered much mental anguish because of the pressure often brought to bear upon me in words I could not fully understand.

When I was fourteen I was attending Sunday school in a small city. My teacher was a fine, well-educated man. One Sunday he said to me, "Wouldn't you like to join the church this morning?" My answer was that I would, and he went with me to the meeting of the examining board. My experience that morning was basically happy.

Toward the end of my college training in engineering, I decided to go into full-time Christian service, but at the same time I realized that I had no very definite, positive Christian beliefs. My Sunday school teacher and the teacher of the corresponding girls' class were forward-looking men who were being of much help. Then I was invited to attend a theological seminary, and accepted.

During my first year in seminary I was greatly inspired by the outstanding professors, some of them being world-renowned scholars. At the same time I was being troubled by my roommate who had done much more reading than I, and who was struggling with atheism. I argued with him, but, without his knowing it, his attacks were too much for my own uncertainties. Finally, I gave up; I said to myself that I would try *disbelieving* in God. My experience in doing that was not unique. I soon found the task too difficult, and returned to the positive side. Then, as I went on through seminary, I found myself being constantly liberated—liberated from the assumptions that I *must* believe certain unbelievables—unbelievables at least to me. A great burden was really falling from my mind.

These are snapshots of my spiritual growth; they by no means give an entire picture, for there were influences being brought to bear upon me in my home and by the people of the communities in which I lived that were powerful shapers of character and thought.

There came a time when I was under the necessity of stating the essentials of my faith. What had I come to

believe? Here are the four cornerstones of my faith. They are not mine, for I got them from others, many others, but yet they *are* mine, for I have made them a part of myself.

1. *I believe that Jesus lived as a man among men.* It is easier for me to begin there than with the divinity of Jesus, for as a man I can understand him better than as God. Moreover, it is very important to see him as he was during those years in Palestine—rejoicing, sorrowing, eating, thinking, feeling, struggling with the people. Too often he is actually only a myth to the mind of today. One must have walked with him along the road, sat with him beside the lake, prayed with him on the mountain, to *believe* that he lived. Intellectual acceptance of the fact of his life is not the same as belief with one's whole being. The first cornerstone of my temple of faith is this—that Jesus lived as a man among men.

2. My second cornerstone is my *belief in the God whom Jesus revealed.* It helped me when I heard these statements from three great religious leaders: "Some wonder if Jesus is like God; as for me, I am satisfied if God is like Jesus."

"Jesus gave us the greatest revelation of God we have ever had."

"God is a spirit. What is a spirit? I am a spirit. What am I? I am that within me which keeps company with myself."

The God of some of the adults of the church of my early years was not a Christian God. He was guilty of much worse cruelty than the average non-Christian would be. There was in my soul a tremendous elation when I found that I could justifiably think of God as kindly, merciful, forgiving, and actively interested in the world and in me. I was glad to think of him as being like Jesus.

3. Under the third corner of my temple of faith I placed this stone: *I believe that Jesus is the Son of God because he acted like a son.*

An illustration may help to make this clear. Into one home there comes a child, flesh and blood son of the parents in that home. His father and mother hold out great ideals for him. They surround him with the best they know. They guide him with the greatest care. But when he reaches the threshold of adulthood, he is at the beginning of a life of dissipation, selfishness, and destruction. Into another home a boy is brought by adoption. His new parents hold the same high ideals, provide the same kind of positive influences as did the other parents. When this boy is ready to take full responsibility for his own life, he is on the threshold of a career of unselfish service to humanity.

Which of these, do you think, was more truly the son of his parents?

To me, the important fact about Jesus' Sonship is that he *acted* like a son.

4. The fourth cornerstone I place with hesitancy—not

(Continued on page 23)

The Church Facing the New Day

Helps for the Local Church in Carrying Out the 1935-36 Emphasis

By RAY J. HARMELINK*

WHEN Jesus said to his disciples on the hillside, 'Ye are the light of the world,' he wasn't talking about a tail-light," so remarked a theological professor to a group of students. So also, in effect, say the churches of America in the 1935-36 emphasis adopted by the International Council of Religious Education. The churches in 1935-36 are to evaluate their programs in the light of changing conditions, to improve these programs in such ways as seem necessary and useful, and in every way to give evidence of their willingness and ability to light the way in their respective communities.

"The Church Presses On!" This phraseology suggests a past from which the church has emerged, a present in which it must serve, and a future whose needs it must anticipate. Some such threefold division might well be followed in the observance of the emphasis by the local church.

STUDY THE PAST

One of the activities which will naturally be involved is study. The adult and youth divisions in the church school will find it helpful to elect a study of the history of the early church. Some will confine this study to the New Testament church; others will find it more profitable to extend their study to some of the crises through which the church has passed since New Testament times. They will discover how the church has found new ways of expressing Christian truth and new ways of finding and serving the needs of people.

Our Men's Bible Class for several years has selected from the Uniform Lesson series the best of the lessons for the year and grouped them into units. They have then added other special short units: such as, a study of the Reformation, or a survey of Christianity at work today. A similar procedure may be followed to good advantage in many classes in 1935-36.

Doubtless all such classes will wish to review carefully the conditions which brought into existence the particular denomination of which they are a part. If this is done objectively, it should help rather than hinder the spirit of understanding and cooperation so much needed today.

In many churches much that is interesting and inspiring may be found in the life story of the individual church. Some groups may do a splendid service by searching the minutes of official boards, proceedings of conferences, prebyteries, or synods, files of local newspapers, and other sources of information, to bring together all of the pertinent and interesting facts about their own church to date. These may be assembled for the archives of the church, or, better still, published in leaflet form for general distribution. This account should stress strongly those incidents in which the church faced new conditions and developed a new program to meet them, the times when new needs were discovered and served.

It would be worth while for the young people of high school or college age to prepare and present a historical

pageant. This could be based on the factual data gathered by themselves or another group as suggested above.

If the church is fortunate enough to have in its membership a person of ability as a story-teller, these same factual data could be woven into interesting tales of persons and events which were important factors in the growth of the church. These stories would then be told in the children's and youth divisions.

These or any other enterprises dealing with the past will be fruitless if they result only in a feeling that our predecessors wrought well and in a sense of gratitude for the past. Such reactions are indeed desirable, but they must not be allowed to degenerate into smugness and complacency. Appreciation of the past should find its fulfillment in a sense of challenge.

SURVEY THE PRESENT

Another objective of the emphasis in the local church should be the attainment of perspective on the present program of the church. Hundreds of churches have not changed an item in their programs in a generation. This is the year to analyze carefully every activity being carried on by the church and its auxiliary organizations.

This rethinking of the church's program should begin with the pastor and other officials of the church and should finally involve all groups. It should raise such questions as the following regarding each activity: What is its declared purpose? What need in the lives of the participants in it was it designed to meet? Is it still the function of the church to meet this need? What has been the effect of changes in the last five years (or any other given period) on the urgency and relative importance of the need? Does the need still exist? How well does the activity meet the need? Does it overlap some other activity fulfilling the same purpose? If so, which is better suited to accomplish the purpose? What changes in program seem to be called for?

Agencies in Community Chests are called annually for budget hearings, in which they are questioned in detail about their programs before the new budget allotments are made for the ensuing year. Every expenditure of money and effort is supposed to be justified in the light of community needs. While the church will not wish to "crack the whip" over any organization, a series of friendly "hearings" before the official board would be both revealing and stimulating. The summarized results would serve a twofold purpose: They would present valuable information and they would usually lead to revisions in program. Most muddled programs are not the result of intention; they usually come from a failure to see the program as a whole.

In one church in the writer's experience a large chart on which were shown all organizations and activities of the church, indicating age groups and areas of need served, proved both interesting and stimulating. This might be made by the official board, the church school workers' conference, or by a committee of young people.

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One very helpful plan for "seeing the program whole" is a one- or two-day retreat to which are invited from one to three representatives of each organization in the church. Unless the pastor feels himself totally unqualified to lead in group thinking and discussion, he should be the leader. Unusual circumstances, of course, might call for outside help. If a day or two cannot be devoted to this plan, then "second best" would seem to be a series of evening conferences. The success of the latter plan will depend on the frequency of the meetings, the extent to which the personnel of the group remains unchanged, and one hundred per cent attendance at all meetings. Furthermore, such conferences should issue in suggestions and plans for improvement and integration of program.

PLAN FOR THE FUTURE

Not only should the official leadership of the church evaluate the present program and make plans for the future, but there should be an effective educational campaign to enlist the intelligent cooperation of the entire constituency. Surely one technic which could be used is the jury panel discussion. This plan combines the advantages of informal discussion and a prepared leadership. Among the questions which suggest themselves for such a discussion are these: What is the function of the church in modern community life? What changes in the life of our community in the last five years have had an effect on the church? What adaptations in church program would seem to be indicated? What is the present program of our church? How may duplication of effort be eliminated, lost motion absorbed, and omissions corrected?

Along similar lines, groups may be organized using the new guided study program for adults (for detailed information write to your denominational board, your state council, or the International Council of Religious Education). Such courses as the following are included: "The Meaning of Church Membership," "The Church a School in Christian Living," "How May the Church Engage in Social Action?" "The Adventuring Church," et cetera. Some of these will also be useful to youth study groups.

As a means of enlisting the activity of the children, exhibits of posters and charts made and displayed by them from time to time during the year should be included. These will dramatize the church's children's program and will focus the attention of the children on the church. Some churches may be able to do what was done in the West End Presbyterian Church, New York City, a few years ago, when two reels of carefully edited motion pictures were made showing glimpses of every conceivable activity carried on by the church "from the minister in the pulpit to the sexton at the door." These were seen by most of the church constituency and did much to build appreciations and loyalties.

Well-prepared and well-executed plans for improvement of program are largely dependent on intelligent and skilled leadership. The 1935-36 emphasis in the local church, therefore, ought to include leadership education. Courses are ready in the new program of leadership education, both First and Second Series, which deal effectively with all phases of church program building. Information concerning such courses may be secured from your denominational leadership education director, your state or local council of religious education, or the International Council of Religious Education. First Series courses will be found helpful in a series of workers' conferences



Photo, John R. Scotford

and should lay the foundation for more advanced work in the Second Series.

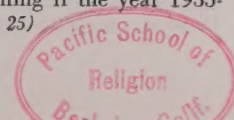
Special days, such as Rally Day, Recognition Day for leaders, Children's Day, and the like, should be utilized by the pastor as occasions for leading the congregation to think in terms of the church as inherently and pre-eminent-ly an educational agency and to be critical of its own program. Throughout the year the sermons should deal with one phase after another of the church's relation to the present age.

In the majority of cases, churches have only the most hazy notions of the distinctive character of the needs of the communities in which they are located. In some instances the type of neighborhood has completely changed in a decade with no recognition on the part of the church of such changes. During this year hundreds of churches should, either singly or in cooperation with neighboring churches, make a careful survey of their respective communities to discover unchurched families, unused opportunities, special problems affecting the people, unwholesome conditions which could be remedied, and special groups for whom no provision is now made in the program of the church. Younger adults will be glad to make such a survey, and frequently an individual will be found who, in college or university, has had some training and experience in interpreting the results of a survey. Survey data and conclusions drawn from them should be presented to officials and to members in ways already suggested in another connection.

ACCEPT THE CHALLENGE

Finally, of course, the challenging language of "The Church Presses On!" will mean nothing if the year 1935-

(Continued on page 25)



What Some Ministers Think of the Sunday School

SIXTY ministers in Missouri bear testimony to the urgency of the current emphasis, "The Church Presses On!" It is the major purpose of this emphasis to unify the church's whole program around worthy spiritual purposes which will be pursued educationally. The emphasis seeks to lead each church into a self-study to discover weaknesses in its whole program, to find ways of organizing its resources for greater efficiency, and especially to put sound educational policies into effect in all its work. Lack of fruitfulness in the work of the Sunday church school, competition or lost motion, and conflicting loyalties should be revealed in such a study. Ways of overcoming these weaknesses should be discovered and made effective.

A committee of the Missouri Sunday School Council faced the problem of the apparently widening chasm between the church and the Sunday school, with reports of a growing antagonism toward the Sunday school on the part of ministers. One hundred ministers of various denominations distributed over the state, who were known to be particularly friendly to the Sunday school and who were actively promoting educational ideals in their churches, were selected as a basis for a study. A questionnaire was sent to them bearing eleven questions. The questions and tabulated or summarized responses from the sixty-one who replied are as follows:

Questionnaire

	Yes	No	In Doubt
1. Does the Sunday school, as now conducted, prepare the pupil to enter into church worship? 22		21	18
2. Is worship in the general congregation necessary when there are departmental worship programs? 52		7	2
3. Does the Sunday school, as now conducted, ground the pupil in an understanding of the experiences of the biblical characters, especially Jesus? 26		18	17
4. Does the Sunday school, as now conducted, lead to a personal commitment of the life to Jesus? 26		12	22
5. Does it lead the pupils to draw a clear cut line between what they want to do and what they ought to do? 16		22	20
6. Does it lead to the development of a genuine loyalty to the church as expressed in attendance upon public worship, et cetera? 5		45	10
7. Does it lead to a loyalty to interdenominational and other organizations which are carrying out the Gospel task, such as the International Council of Religious Education, the Federal Council, the Red Cross, et cetera? 13		37	11
8. Does the Daily Vacation Bible School add anything to the development of the pupil in the items named above that could not be included in the Sunday church school? 34		12	10
9. Does the weekday church school add anything to the development of the pupil in the items named above that could not be included in the Sunday church school? 33		13	8
10. State here, briefly, wherein you think the Sunday church school is an asset to the church. (Responses summarized.)			

In relation to the church: It is easier for people to contact the church through the Sunday school than in any other way. It is a membership feeder for the church. A place for the development of Christian concepts that lead to church membership. It trains the future leaders of the church. It provides the influence of Christian teachers where there is no other contact with the church. Promotes attendance consciousness.

In relation to personal needs: It offers an ideal program for spiritual, social, and intellectual culture. It is the layman's chance for expression. It makes possible a contact between adults and children. Provides a study period in religion. Provides for class fellowship. It develops the spirit of worship. It is the only means now employed by the church for Christian training. Field for young people's activity.

11. State here, briefly, wherein you think the Sunday church school is a liability to the church. (Responses summarized.)

In relation to the church: It exhausts the individual energy so that many get little benefit from the church. The Sunday school a substitute for, and so in competition with the church. Produces a counter loyalty to the church. Sunday school worship program gives the impression that the church worship program is insufficient. No adequate return on cost in building, maintenance, et cetera.

In adult department: The adult department frequently finances itself at the expense of the church. Adult classes are organization-minded and not church-minded. Adult classes more interested in organization than in positive Christian living. Adult department the weak part of the program.

In relation to the teachers: Not loyal to the church. Leave after Sunday school. Sometimes rival pastor in call for loyalty. Lack of genuine consecration. Volunteer teachers inadequate. The contrast between poorly-manned and equipped church school and well-manned and equipped day school is bad psychology. Low standards are detrimental to spiritual teaching.

In relation to instruction: Low grade instruction. Substitute mediocre religious training for skillful spiritual education. Poor equipment.

In relation to organization: The segregation of the age groups is a peril to the church. The division into classes tends to form cliques. Tendency to become an institution by itself. Departmentalism threatens the life of the church.

In spirit and purpose: Used for denominational promotion vs. Christianity. Simply a place of social contact. Little spirit in the worship service. Satisfied with itself as it is. More interested in attendance than in character forming forces. Content with ideals of forty years ago. Does not know what its educational task is. Sunday school a makeshift that prevents a thorough-going analysis of the religious educational problem. Religious instruction lacks deep conviction. A feeling that the Sunday school is sufficient for spiritual growth.

In general: Retards stewardship by making religion a five- and ten-cent thing. Belittles the Christian program.

If the above responses represent the opinions and observations of those who are reputed to be especially friendly to the Sunday church school and educationally-minded in all their church work, what shall we say of the rank and file of ministers? It is time that the church as a whole faced this question of the relationship among the various parts of its program and the attitudes of its various leaders toward one another and toward the total task of the church. These responses suggest a number of questions and comments.

It is surprising, not to say alarming, that such a large proportion of these ministers are "in doubt" regarding the most important outcomes of their Sunday school work. The fairly even balance between "Yes" and "No" on such questions as numbers 1, 3, and 5 probably represents an actual difference in different churches in these respects. But to be "in doubt" on such questions surely calls for a careful study of the situation. If the minister himself is in doubt, in what state of mind is the lay leader? But perhaps the minister's doubt is preferable to lay complacency.

It is interesting to note the two questions on which there is the largest agreement. Fifty-two are convinced that, regardless of departmental worship programs, worship in

(Continued on page 40)

The Church and Youth

By HARRY THOMAS STOCK*

TWO pairs of facts seem self-evident. The first is that this generation of young people needs the guidance and the power which the church should be able to provide, and that the church needs the creative energy of youth. The second is that young people in amazing numbers (approximately ten million) are hopefully loyal to the church, but that hosts of these youth will ally themselves with other movements if the church does not soon make a more significant contribution to personal and social needs.

SPIRITUAL STABILITY

Seldom have young people needed spiritual stability as in these perplexing times. Deprived of the chance for a higher education, balked in their search for a satisfying vocation, frustrated in the desire for marriage, hundreds of thousands are at the point of despair or revolt. They are losing faith in themselves, in their fellow men, in democracy, in life itself, and in God. Some have acquiesced with a pitiful show of hopelessness. Some rebel with an irrational faith in violence, and thus will add disillusion to defeat.

Religion can strengthen the human spirit so that it is able to endure hardship and frustration. Suffering is the common lot. We live in a world of stern realities; none can escape disappointment, sorrow, and pain. How shall we meet these recurring difficulties? Through the home and the church, every successive generation must develop a perspective, a philosophy of life, an attitude which will prove sufficient for times of strain. Given an understanding of religion, youth of today will be as heroic under the afflictions of this hour as Job and the Psalmists were in their day.

The unique contribution of the church is in the field of religious faith and spiritual resource. Young people must be given a chance to understand the deep experiences of religious souls of all the ages; the noble biographical, poetical, and worshipful literature of the church should become a part of their spiritual culture. They need to know something of the way by which an individual may discover the will of God for his own life. They need to have experience in the practice of private and public worship. Personal religion must be the sustaining factor that it was in the life of Jesus. This means more than the teaching of theology. The chief method of Christian nurture, now as always, is that of personal contagion. The first task of every church is to interpret religion to the present generation: by preaching, by worship, by group study, by common participation in worthy tasks, and by the fellowship of friendly souls.

SOCIAL ACTION

Personal religion is the central concern of the growing youth movement, "Christian Youth Building a New World." Christian social action is its second emphasis. The surest way for the church to lose the respect of alert young people is for it to spend its efforts in perpetuating the *status quo* ("the mess we're in"). This new gener-

ation knows very little about God. But it has the belief that whatever God there may be must be greatly concerned about the injustices of the present social order. Their interest in theologians is slight; they think that "The Green Pastures" portrays the heart of God much better than most of the creeds do.

The churches must busy themselves with the relief of local and world needs. They must criticize current social practices and contemporary institutions in the light of the criteria so clearly outlined in the Sermon on the Mount. When elections come, adult Christians must remember that they are Christians first—Republicans or Socialists second, if at all. Such simple demands young people make upon the adult members of the church. If older Christians make the church effective in relief, reconstruction, and the support of humanitarian enterprises they will find that they have comparatively little difficulty in "holding the young people."

Someone has said that the Ten Commandments are basic rules for *society as it is* (or as it was), and that the Sermon on the Mount is a guide to *society as it should be*. Will not adults join with those young people of the Christian Youth Council who said, "We are determined, so far as possible, to live henceforth as if the Kingdom were now here"?

COMMITMENT TO JESUS

What have we adults been teaching children and young people about Jesus? From evidences gathered from weekend and summer conferences, it is clear that too many of us have taught incidentals and ignored the great truths. The "reproducible experiences" of Jesus should have the major emphasis. Have we not been peculiarly inept when only a small proportion of the products of the elementary and adolescent divisions of the church school know six of the great teachings of Jesus? Tests in colleges prove that the graduates of high schools are "spiritually illiterate," that they do not know what the great message of Jesus is, and that they have no true picture of what his life was like. Imagine a communist being so ignorant of the life and doctrine of Lenin or Stalin!

Many young people are impatient of appeals to "accept Christ." And yet these same young men and women often take the dare to "experiment with the way and will of Jesus." This is the scientific equivalent for the old evangelistic appeal, except that it involves a social challenge too often ignored by adults. Do we not frequently reserve this area and that—home life, business, politics—saying, in effect, that Jesus is not to be taken seriously here?

Do we, in fact, want a generation to follow Jesus wherever he may lead? Here was one who had an unflinching faith in the potentialities of all human beings—even those whom we would not welcome to our Sunday services. He conceived of life as an opportunity to serve the highest interests of all mankind—not to give greater financial security to the favored few. He had an unquenchable belief in the limitless power of an all-embracing goodwill—to follow Jesus in this respect might mean that some young people would become pacifists, to the great discomfiture of

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their patriotic elders. The great need is that all of us who call ourselves Christians should have a clear picture of what Jesus was and what he would be like in the midst of today's conflicts. Then if we dared to follow him we would find a strange power coming into our lives. Because he experienced the agonies of soul attendant upon making hard decisions, he can help us in our inner struggles. Because he triumphantly resisted the social pressure of his time, he is the Strength which every earnest worker for social justice needs today.

A FELLOWSHIP OF DISCIPLES

Is the church an organization or a fellowship? If the former, youth may pass it by for other organizations which make a larger place for youth's ambition and initiative.

Civilian Conservation Corps

What Are the Facts?

AFTER two years of operation, what can be said as to the activities and achievements of the Civilian Conservation Corps? One hears various reports here and there, but what are the facts?

I. The following interesting data, for the period from April 5, 1933, to March 31, 1935, were taken from the *Monthly Labor Review* for July, 1935, pages 53-56, and present positive elements in the situation.

BENEFITS TO THE MEN THEMSELVES

About 1,070,000 men have been given employment in Emergency Conservation Work during this period. Of this number, approximately 940,000 were in the C.C.C. camps; "some 25,000 foresters, technical experts, and supervisory foremen have directed the work of the enrolled men; 10,000 army officers (mostly Reserve officers) have supervised and been responsible for the care of men when they were not working; 1,500 school teachers have been engaged in the camp educational programs; and more than 50,000 skilled and unskilled mechanics and thousands of clerical and administrative workers have been employed in the camp-construction program." pp. 53-54.

The average strength of the C.C.C., since July, 1933, has been about 300,000. In April, 1935, when the number was approximately 370,000, about 352,000 were located in 1,640 C.C.C. forest camps, the remaining 18,000 being Indians and residents in Alaska, Hawaii, Puerto Rico, and the Virgin Islands.

With few exceptions, the men have benefited physically from the camp life and wholesome food, as indicated by the fact that in the case of 14,000 men selected at random an average gain in weight of about seven pounds per man during a six-month period of enrolment was shown. Later tests indicated an average gain of from eight to twelve pounds.

The annual death rate per 1,000 men was 2.7, which is one-third that found among unselected men of a similar age according to the American Experience Table of Mortality.

EDUCATION

"A nation-wide educational program has been in operation in the camps for a year. Classes are now conducted in all the camps and about 53 per cent of the enrollees are participating voluntarily in the educational work. In January, 1935, there were 22,642 classes and discussion groups being carried on and 167,003 men were participating therein. As a result of the educational program carried on in the camps, 2,479 illiterates learned to read and write during the six-month period from April 1 to September 30, 1934. During this period, 18,214 study courses were offered in the 1,468 camps, the average concurrent courses per camp being 10. In all there were 133,156 young men engaged in voluntary systematic study. The subjects taught were as follows: vocational subjects, 31 per cent; fundamental subjects (for illiterates and elementary grades), 20 per cent; academic subjects—high-school level, 30 per cent, college level, 7 per cent; and self-expression subjects (dramatics, hobbies, etc.), 12 per cent." p. 55.

There was an average of 79 personal interviews per camp per month, or a total of 672,675.

During this period, 1,427,977 books were circulated among the men.

But if it is a fellowship of those eager to make of their lives "the best" that they "can be," who conceive of life as an opportunity for cooperation with God in the realization of his social purpose, earnest young people will discover here a uniqueness which they cannot ignore. The lodge and club and social organization will not compete.

After all, we should not invite young people into the church primarily that they may be given a religious education. Rather, we should ask them to share with a group of older people who are united in one great purpose, that of seeking to establish the New Age (as Dr. Bosworth interpreted the Kingdom of God). In common study, worship, and sacrifice, the church would then again be knit together into a striving and suffering fellowship as it was in those first days when it had a great sense of cause.

BENEFITS IN GENERAL

Financial assistance was given to the families of the men through their allotment of about \$160,000,000.

Approximately \$567,000,000 was spent for such things as manufactured goods, foodstuffs, and construction material, thus aiding business and industry.

Valuable construction work done in the forests and parks by the C.C.C. units include such as the following outstanding projects completed through January 31, 1935: new telephone lines, 29,787 miles; fighting forest fires, 1,697,555 man-days; reducing fire hazards, 1,038,373 acres; constructing new truck trails, 48,178 miles; planting trees, 266,467,000; controlling tree and plant disease, 3,719,383 acres; constructing erosion control check dams, 1,025,751; providing public campground facilities, 36,138; erecting public campground buildings, 2,383; and building recreational dams, 1,148. p. 56.

II. Militarism for C.C.C. camps? There has been some fear that the C.C.C. camps might be subjected to undue influence exerted by the War Department. We give the following quotation from a reprint from *Peace Action*, July, 1935, published by The National Council for Prevention of War¹ and distributed by the Committee on Militarism in Education².

"A recently developed part of the organization's (Committee on Militarism in Education) work has to do with combating the militarizing of C.C.C. camps. Last winter the Committee on Militarism in Education took the lead in organizing opposition to the War Department-inspired bills designed to add military drill to the C.C.C. program. In a petition to President Roosevelt, signed by more than 150 prominent educators, churchmen, publicists and others, a powerful protest was voiced. The petition declared: 'During the critical early days of your Administration it may have been necessary to rely upon War Department personnel and organization to launch successfully the C.C.C. project. But with the passing of the more serious phase of the crisis, it seems to us, the administration and control of the C.C.C. might well be returned and strictly limited to civilian leadership while, on the other hand, the War Department should be relieved of occupation with such a non-military function so that its personnel may devote their full time to such responsibilities of technical military defense as may ordinarily rest upon them. If changes in the character of the C.C.C. are to be made, it seems to us, they should be in the direction of building it up into a highly trained force of forestry professionals, possibly under the joint jurisdiction of the Division of Forestry of the Department of Agriculture and the National Park Service of the Department of the Interior, and entirely free from every taint or suggestion of military control or administration.'

¹1532 Seventeenth Street N. W., Washington, D. C.

²2929 Broadway, New York City.

"We Need the Church"

By J. BURT BOUWMAN*

TO LIGHTEN the pressure which our modern social forces are putting upon personality, and to give strength to bear it, there is no greater need than to be surrounded by understanding, sympathetic friends. In an earlier day this friendship was the product of years of acquaintance, of a common heritage, of a continuing residence in adjoining homes, or work at adjacent work benches or desks. Today, even if people have had a chance to send their roots into the social life of a new community, they are quite likely to be quickly pulled up and placed by the force of economic circumstances into a new environment. They may find themselves among neighbors of an entirely different national stock and a different cultural background. Yet the need for understanding, goodwill, and friendliness is a genuine need. A "hardboiled," blasé exterior may only hide a longing for real friendship. In days when the customary supports of life are often breaking down, when jobs are lost over night, when the savings of years disappear in bank failures, men need the support which sympathetic understanding friendship can give.

Another danger in our life today is that so many of our activities and interests are transient and of passing value only. There is something temporary about life that makes for superficiality and shallowness. Once men were trained for some one trade and spent their working years in following that trade. Now many occupations for which men train in their youth are no longer required in a few years, or are so changed that newly trained men must be found. Much of the social life of men and women is so futile that it does not even add to the real zest of life and only serves to distract and destroy. So many interests of life therefore fail to bring challenge and inspiration. Men need to be concerned with things that have a permanent significance. They need to relate their own lives to the eternal verities; they need to take an honorable place in the march of the human race; they need to feel that they are not only heirs of human values which have taken centuries to build, but that they themselves are creating something to pass on to the next generation. Instead of being mere driftwood caught in the surf of present temporary forces, they need to feel, rather, that they are a part of the resistless tides of time. Such a conception of life gives inspiration and creates a spiritual force and sense of reality without which life is futile and hopeless.

Many people are also the helpless victims of experiences which they do not know how to interpret, or for which they find no desirable outcomes. Social forces draw them into one disturbing experience after another which baffle and bewilder them, and leave them each time more distraught than before. There are such experiences as loss of employment, sudden death in the family circle, and broken homes. Through experiences like these, men become bitter, lose their faith in God and man, or adopt an utterly selfish philosophy which can bring no happiness. How much people need to look intelligently upon their own experiences! How important it is that they shall not blame their troubles upon God nor personalize them, but that they shall understand the share which mechanical, natural,

and social forces, beyond the control of any one person, have had in many of their experiences. It is so important, too, for them to know that change in circumstances of life does not need to mean disaster. They need to know that an attitude of courage and faith may enable many a man who stands amid the ruins of his hopes to rebuild his life and find happiness and success. Bewildered and confused humanity needs to be guided in the complex life experiences of today.

Another disheartening but common experience of people today is that of standing before a disordered society, and failing to find a place where they might take hold to bring some order out of chaos. Again and again one hears, "Well, what are you going to do about it?" After every attack upon the present social order, and even when general principles for reconstruction are laid down, someone is sure to say, "Yes, we agree with you that things are bad, but what's your program?" Many people are anxious to begin somewhere to rebuild our society, yet the average citizen stands helpless and confused amid the debris of an old order out of which much must be saved, and the various new materials for rebuilding that are being offered. What can he do? Where shall he begin? Many a man feels keenly the desire to make some contribution to the building of a better world, but the situation baffles him and he retires to stolid indifference or determines to get the most out of life for himself and "let the rest of the world go by."

THESE, then, are the outstanding needs of adults today: a sympathetic fellowship developing quickly in an atmosphere of understanding and mutual confidence; the sense of belonging, of being an essential part of the onward march of the human race; guidance to successful living in the midst of the complex experiences of life; and a real share in building a better world. Now, while one of our American church leaders has recently said that there is no church to match our era, it is our conviction that there can be. It is our conviction that the church can not only discover and declare a Triumphant Faith but can plan and promote a program to match the needs we have briefly stated. In the spiritual forces that first produced the church, in its record of achievement and the vitality which it occasionally reveals in specific instances, we have the promise of what the church can do in our own day. Rather than to decry our times, and retire from the scene defeated and afraid, we might better say with one of the poets of the last war, "Now God be thanked who hath matched us with this hour."

The church has within it the potentialities for fellowship to meet the needs of men and women. Jesus was above everything else a friend of the friendless. The early church was in fact first of all a fellowship. Now that the church has become so thoroughly institutionalized, its friendly fellowship must be expressed through its various groups. Its numerous societies and organized classes may indeed become natural, friendly groups of men and women sharing common interests and facing common needs. They may become means of welcoming strangers,

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helping those in trouble, and introducing its members to the larger life of the entire church. We have all seen such groups furnishing a friendly atmosphere and social life for some newly arrived married couple or youth who stood in dire need of friends of the right sort. A church can become an institution that has within it any number of groups of Christians that are similar to the groups of early Christians that met in homes or secret places. In an industrial city where the population changes so rapidly, the church must be all the more prepared to extend the hand of fellowship and speak the word of welcome.

A more difficult, but none the less important, task of the church is to give and interpret motives for worthy living. There is no other institution so well qualified to make clear such motives as the church. It can help those who join in its worship to integrate their lives with "All the saints, who from their labors rest." In its music, in its liturgy, in its sacred Scripture, in the very architecture itself, it says to men and women who have stepped aside from the swiftly changing scenes of today to worship, "Here are the eternal verities, here you may become heirs of the religious experience of the ages." Here a man takes his place in the procession of men and women who have stood with bowed heads before the eternal mystery of the Presence of God. In this same Presence the church relates him to the future, and to its tasks. Here the church has the supreme opportunity to reveal the kind of society that man may build. The church can give one a vision of what may be, which, though he may not always see clearly, he can never forget. Browning expresses this when he says,

I remember well
One journey, how I feared the track was missed,
So long the city I desired to reach
Lay hid: when suddenly its spires afar
Flashed through the circling clouds: you may conceive
My transport. Soon the vapors closed again,
But I had seen the city, and one such glance
No darkness could obscure.

The man who has begun to feel the utter futility of trying to live at his best can go forth from such a service of worship with a new light in his eye, a new lift to his shoulders, a new strength in his step.

Perhaps there is no more significant task of the church to meet adult needs than to give guidance in and interpretation of experience. This will be done in mass, by groups, and with individuals. By an analysis of typical life situations, actual and possible, the individual can receive necessary guidance and understanding. Thus the forces that have brought about the experience may be understood so as to avoid fear and bitterness; desirable outcomes may be set forth which had never occurred to those involved. Out of a vast storehouse of sacred literature and other material, experiences of others can be given and the help one may have from natural and spiritual forces can be declared. Possibly the best agency for such procedure will be the adult Sunday school class. Its membership often is composed of adults who have a rather common area of experience. While in such groups the meaning of a typical experience is being interpreted, they can also be getting clearly in mind the power of the social forces that are often largely responsible for the experience.

A field which the church has so far entered in only a limited way is that of social action. For years, of course, after a sermon or adult Sunday school lesson where practical issues have been faced, men have said, "We ought to

do something about it." Seldom has the church shown the way in which something might be done. Today Christian leaders are talking about projects and about Christian social action. On the one hand, religious education leaders are saying that by far the most effective way of learning is by doing, while on the other hand, many students of our social order are saying, "A better society must be built by Christian men and women." Organized groups in church or Sunday school are in a position now not only to study the issues of our modern day, but often to take first steps in the solving of problems. Any group of adults with a social conscience can find tasks close at hand that would lead a group into social action and would furnish a supreme educational opportunity. Instances of social injustice are everywhere at hand; in every community are pockets of evil social conditions which an organized group of Christian adults can rectify. Thus the adult who wants an active share in building a better society may find it in a wide-awake, progressive church. These, then, are some of the ways in which the church answers some of the basic needs of adults. Along these lines a church might well build its program.

For most churches such a program would involve a considerable task of rethinking and reshaping. Perhaps the first task of Christian adults will be to rethink and reshape the program of their church. The great days of the church have been those when it has grappled with living issues. Its memorable victories have been those when it has overcome mighty social evils, and its most beautiful service has been when it has met the needs of people who were being victimized by social evils. New victories are before it in coping with evils of our day, such as war, economic injustice, and race prejudice. A church that will thus grapple with the issues of life needs the full commitment of every adult Christian. The adult who wants to make his life count needs the church.

New Leadership Curriculum Bulletins

FOR several years the International Council has been developing the New Standard Leadership Curriculum, as previously announced in the *Journal*. The 1935 edition of *Educational Bulletin No. 501*, price ten cents, describes the First Series courses. This edition will be ready about October 10. It contains important differences from the 1934 edition.

Educational Bulletin No. 502 describes the Second Series courses which correspond in a general way to the courses in the old Standard Curriculum. The price of this bulletin is twenty cents. Supplementing this bulletin is a Dean's Manual, the price of which is ten cents. These bulletins also will be ready about October 10. Cash should accompany orders.

Ultimately all the old leadership curricula of the International Council will be replaced by the New Standard Curriculum. It is expected that the old Standard Curriculum will be discontinued at the end of the present school year. However, the following provisions have been made: (1) Valid credits previously received may be transferred to the new curriculum; (2) Valid accreditations in the old curricula may be transferred to parallel courses in the new curriculum, under certain definite conditions; (3) Persons who wish to do so may complete the requirements for the old Standard diploma if they do so before August 31, 1939.

Leaves from My "Case-Book"

By HELEN ELMIRA WAITE*

THERE are many poignant pages in the notebook which contains anecdotes and problems of the children who have been in my various Sunday school classes, but of them all, the one which tells the story of Phil and his phobia against Christmas music remains the most pathetic.

Philip was usually the sunniest and most responsive of small boys, but as Christmas approached and our primary department began practicing carols, some strange terror seemed to strike at him. He was restless, unhappy, frightened, actually hiding in the hall so that he might escape the devotional period when we sang our songs. It was there I found him one Sunday, his little face desperate and his eyes filled with tears. No, he wouldn't come in—"those Christmas songs make the water come in my eyes." I knew his family, and was able to fathom the reasons for Phil's behavior: There had been an adored older sister who had been a gay little songster before she slipped away to that Far Country on the previous Christmas. Perhaps Philip had been told that "now she was singing with the angels." Later I discovered he had developed a fear that either his father or his mother would leave on the approaching Christmas. No wonder the songs which the other children sang so joyously held only terror for him!

We made arrangements, Phil and I, that during the song period he was to remain outside getting the pictures, leaflets, and sand-table materials ready for the class. Some people who heard the story said he should have been forced to listen and take part in the carol singing as the quickest way to cure him of his foolishness! But I remembered an experience of my own, when, as a child of four, I heard a minister preach on the "Slaughter of the Innocents," and developed, in consequence, a positive horror of church. I hated to think of Phil building up an aversion for Christmas music. Also I had seen the misery in his face. You cannot root out agony by force! So Phil remained outside the room for a few Sundays until it was time for the story period. I gained a fine assistant, and Philip lost his phobia by a painless method.

* * * * *

The other Sunday the class and I were examining a large picture of Christ. Suddenly small Annette leaned forward, surprise and excitement flaming across her eager face. Then she put out her finger and gently touched a painted foot. "Did Jesus have piggies too?" she asked.

My sense of humor was touched at first, although I gravely assured her that he did, because he was made just like everybody else; but afterward I began wondering whether Annette's question was the secret of a great many of our church school problems in all departments. How many juniors and intermediates and seniors may be thinking of Christ as a nebulous Spirit, instead of the strong, understanding man that he really was?

* * * * *

"I'm tired of hearing about Jesus!" Derek announced.

A little gasp ran over the rest of his primary class. The children gave Derek astonished glances, and Derek eyed

the superintendent warily. When the explosion which he evidently had expected did not come, he proceeded to air his grievances still further.

"That's all we've talked about for weeks and weeks! Just things about Jesus! I wish I didn't ever have to hear about him again! Aren't there other things we could talk about?"

"Why, certainly," said the superintendent. "I'm very sorry you feel that way, Derek, but suppose we try it, and see how it works. Suppose next Sunday we try not to mention Jesus in any way. Just for you." Derek grinned.

The next week was not a happy one for the superintendent. Never had a service been harder to prepare. But she planned one in which there would be no reference to Jesus.

Derek was not grinning at the end of his special service. We could not sing our favorite songs—they were woven around the Name we were not speaking; we could not use the Lord's Prayer, nor our offering song, nor pledge our allegiance to the Christian flag, because the form we used contained the name of Christ. Our stories had to be rearranged. The period ended with sober faces.

The next week the superintendent asked a question: "What kind of a Sunday did we have last week?" And the answer came from a chastened small boy, "A forlorn one!—Don't let's ever have another one like it!"

* * * * *

In contrast to this was the period when all the lesson-story leaflets supplied for our beginners' class seemed to deal with "The Kind Doctor," "The Friendly Policeman," "The Good Gardener," all very nice little stories, trying to teach a child religious lessons in everyday things. I did my best with them until one Sunday when a tiny girl asked, "Is it another story like The Brave Fireman?" "We hear those in kindergarten! We like Jesus stories here!"

And all around the circle little heads bobbed emphatically. "Yes! Jesus stories are nicest!"

* * * * *

In repeating the story of the feeding of the Children of Israel in the wilderness, Marjorie informed her mother that I had said God sent them bread in the morning and a whale at night! I must look to my pronunciation! Also must see that the children understand what I'm talking about! There is some slight difference between "whale" and "quail."

These are only a few of the leaves from my "case-book." Such a record helps one not only to remember the details of a particular situation, but also reveals "symptoms" to be watched for in dealing with other children. Does not every teacher owe it to her children to give them at least the small amount of personal attention which is indicated by some such record of their interests and problems?

Are there leaves in your case-book which, if shared with Journal readers, might help other teachers to discover and meet the needs of their Sunday school pupils? If so, the Board of Editors will be glad to receive such accounts.



"THE HOME WAS GOD'S FIRST SCHOOL OF RELIGION"

Photo, Ewing Galloway

When Home and Church Cooperate

By ELIZABETH McE. SHIELDS*

THE home was God's first school of religion and I do not believe he plans for any other institution to take the place of the family, which is the ideal social group for religious training.

It is not our intent here to present all the reasons why the family should still be the most important educational agency, but to recognize the primacy of the family as a training school, and to show some of the ways in which the home and the church may work together to help children in their Christian development.

The difficulty which the church faces when it attempts to meet the problem alone is the oftentimes unnatural setting in which Christian living must be taught, and the limited time for the teaching.

It is true that increasingly the church school is recognizing the fact that imparting a body of knowledge is not the whole of teaching, and so there has come about a change in method. Groups of children are led to work out problems together in work and play situations. But even with the additional time provided by vacation and weekday schools the time is limited. Then, too, there are many specific home experiences which cannot be brought into the church school as living experiences. They may be discussed and in some cases dramatized, with the hope that when the problems connected with them are really met they will be faced in a Christian way in the light of the discussion.

For example, there is the question of guests in the home and a little child's attitude toward them. At the church school perhaps we tell the Bible story of the kind friends who built a room on the top of their home for Elisha. We talk about the guests who come to our homes—adults and children—and discuss ways of making their visits happy. Perhaps we tell a story of a present-day child visitor. We play that a little child is visiting another child, and take turns in being "visitor" or "host." In our vacation school we reserve a portion of time for free play and encourage a real little visitor to come and share the play materials with the children. But, after all, the everyday living in the home is going to give the best practice in hospitality.

Does this example not show how the two can work together—the home and the church school? Can parents not bring to leaders in the church school the problems with which they need help? And cannot these leaders help in every way possible to stimulate and give to the children not only patterns of ways of acting at home, but give them as much real experience as is possible?

When parents and teachers together help a child to meet a problem he is likely to meet it successfully—not always the first time, but by repeated efforts he is apt to come through victorious.

I recently had the opportunity of spending two weeks in a situation which was unusual in its combination of "home" and "church school." It was in a summer training school to which a number of parents brought their

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junior children for whom activities were provided while the adults were studying or otherwise engaged. The juniors spent each day in happy occupations and the parents were near by, sometimes observing their group activities, sometimes not seeing them for several hours while other adults supervised their work and play, or remaining in the background to be called upon when needed. And meal time was a happy family gathering where old and young mingled in real fellowship.

The junior leaders and parents and children were so constantly together that many worth-while problems emerged and were dealt with—problems that in the ordinary course of events might never have become the common concern of parents and teachers.

I should like to tell of one of these problems as it illustrates the value of the home and the church working together. It had to do with Rannie who was winsome and boyish and attractive and alert and intelligent. But we discovered after a few days that he constantly postponed duties that should have been his immediate concern. The other children carved rods for their scrolls, working together and separately in-between-times. Rannie couldn't find a knife that suited him and day after day went by before he began his carving. The other children soon selected and began to copy Bible passages on their scrolls. Rannie, for some reason, couldn't get started—just talked happily about all sorts of interesting things, but did not get down to real work until most of the children were completing their task. In the meantime he had been selected to tell the story of the bringing of the ark to Jerusalem as an introduction to the dramatization of the twenty-fourth Psalm.

To make a long story short, Rannie did not finish his scroll in time to place it in the exhibit with those of the other children, and another child had to be selected to tell the story which he would really like to have told. And—what was very important—his mother understood and was disappointed in his failure. She did not have to be told of it. She had doubtless tried many times to help him to meet this problem and I am sure will try doubly hard in the future. But cannot Rannie's church school teachers help her? Perseverance and dependability are virtues which Rannie needs and the home and the church together should help him.

It is true that in the incident just related the mother was at hand to hear of the junior activities. She was not an observer of the group activities, but she could not help seeing the other children at work in-between-times and hear the hum and the echo of activities that were in progress. She was able to evaluate Rannie's achievements and short comings in the light of facts and in comparison with those of other children.

This was an unusual situation where parents and teachers were together living with children. But is there not some way by which the usual home and church school situation may foster a common understanding of the needs of children on the part of parents and teachers?

Ideally the initiative should be taken by the home because parents have the greater responsibility, and yet the church school, at present, may be better organized to take the first step in planning to make more efficient the efforts of each. The important thing is not that the right one shall initiate, but that both shall work together, each supplementing the other.

It may help us to be practical in our thinking if we

weave all that we have said into three specific principles which should guide us in our relationships.

1. The home and the church should have a common purpose.

2. The church school should know home problems and stimulate and guide the children in finding ways of meeting them.

3. The home should give guided practice in meeting the home problems which have arisen for discussion in the church school.

It is difficult to have a common purpose unless parents and teachers confer and plan together. This interchange of ideas and ideals may often come informally when parent is visiting teacher or teacher is visiting parent. But there is a place also for group discussions of problems—times when parents and teachers will come together and bring the light of the experience of each in clarifying the problems of the children and arriving at a common purpose in solving these problems.

Oftentimes problems unrecognized emerge through discussion. "I knew that my child had a beautiful trust in God's care, but I did not realize that he needed also to have a clearer idea of how God uses people to help him care for them and others in his world" is a parent's reaction often experienced as a result of a frank discussion of a child's relationship to God.

It is not our purpose here to note the many ways of finding time and place for parent-teacher discussions, but to emphasize the principle that a common purpose is necessary to effective cooperation between home and church.

A teacher who realized that many of the children in her junior group were thoughtlessly taking their mothers for granted, and accepting them without real appreciation, planned her Sunday discussion with this in mind. She used stories, pictures, poems, and songs of appreciation, and, to be very practical, she gave paper and pencils to the boys and girls and asked them to make lists of some of the things their mothers do for the home each day, and the approximate time consumed by each task. Then, through discussion, they found ways of relieving the mothers of some of their duties and of taking over some responsibility themselves for home duties. They gained a new respect for their mothers and a new joy in setting goals for themselves and in accomplishing definite home tasks.

However, the church school discussion would have been comparatively useless if the mothers in the homes had not cooperated. The result would not have been a happy one, if, as is sometimes the case, these busy mothers had unknowingly refused to "be relieved" of some of their home cares, feeling that it was easier to do things themselves than to turn tasks over to unskilled juniors. But, if both parents and teachers can have a far vision of the development of the children entrusted to them, the needs of these children will be of supreme importance and the home and the church school will join hands in using and providing worthy experiences. Thus the two will become one in a real school of religion.

Having read and profited by this article you will now want to order a copy of "Home and Church Sharing in Christian Education," which has just come from the press. Order through your denominational board, your state council, or direct from the International Council. Price ten cents.

Our Teachers Go Visiting

By FRANK GREBE*

THE teachers of our church school have become impressed with the need of transferring their chief interest from a body of lesson material to their pupils. As one teacher expressed it in a conference, "We must teach our *pupils* instead of our lessons." Furthermore, they have discovered that a *class* of pupils as such cannot be taught. A class is composed of individuals, and, therefore, the individual boy or girl becomes the teaching unit. This change in our teachers' thinking has taken place over a period of several years. The emphasis in teaching has shifted from "Lesson Number 18," to "my class of boys," and then, in a third step, to "Alden, Howard, and Ernest."

After our teachers conceived of their individual pupils as their chief points of attention, they made a new discovery. They realized that they must know more about each pupil. They recognized Alden and Howard as being different, but they did not know why they were different. Speakers, with a psychology classroom air, had alluded to "individual differences" when they had addressed us in teachers' meetings, but the term had not carried very much weight. The difference between Alden's and Howard's preparation for Sunday morning, however, was a definite, tangible thing. Then, too, there were different sides to the same boy. On one Sunday Ernest would be exceedingly cooperative. Two weeks later, he would seem to be possessed with only one desire—to keep the class in a constant state of confusion. Ernest's teacher, along with other teachers, decided the time had come when it was necessary to learn more about individual pupils.

Where were they to begin? What made each pupil a different personality? What influences impelled them to be what they were? Several meetings were devoted to a discussion of the possible influences in the lives of church school pupils. Authoritative books and surveys were assigned and reviews were presented for discussion. The common-sense judgments of experienced teachers were contributed. It was finally decided that the factor which wielded the greatest influence over the pupil, and which could be approached by the church school teacher with the best results, was the home of the pupil. Having arrived at this conclusion, the teachers proposed a plan to visit the homes of the church school pupils. The remainder of this article is a description of the manner in which our "Teachers' Calling Night" plan operates.

THE PLAN OF TEACHERS' CALLING NIGHT

It was the hope of the director of religious education that the enterprise could be a cooperative effort supported by the parents as well as the teachers. Cooperation to be truly successful requires a mutual effort on the part of both or all the factors involved. It is not one group's acquiescence to another group's instigation. Believing this, the director called together a few representative parents and explained what the teachers proposed to do. Moreover, he asked the parents for suggested means of supplementing the teachers' interests. The parents made the following suggestions:

1. The parents of all the church school pupils should be notified well in advance of the date to be set apart as Teachers' Calling Night in order that they might reserve that evening for the teachers.
2. If any parents could not be home on the evening specified, they should notify the director in advance.
3. If any parents were not to be called on for any reason (too distant, contagious illness, or special cases), they should be notified in advance.
4. The teachers should be prepared to answer questions concerning the objectives and organization of the school.
5. Regardless of the number of children in one family, only one teacher should call in each home on that evening.

After this meeting with the parents' committee, the director met with the principals and a few representative teachers in order to obtain their suggestions. Their contributions were as follows:

1. The teacher should be allowed to inquire about the pupil's absence or tardiness.
2. The teacher should inquire about the pupil's interests, his associates, his progress in weekday school.
3. The director should give the teachers some statement describing the objectives of the school.
4. The teacher should be allowed to suggest ways in which parents could assist in the elevation of the standards of the school. For example, the parents should assist their children to: be regular in attendance; be punctual; be prepared in assignments; bring all necessary materials to school.
5. The teacher should be allowed to call on his own pupils.
6. The teacher should receive a list of calls short enough to allow sufficient time in each home.

After these two committee meetings, both of which were held early in October, a night in the latter part of October was set aside as Teachers' Calling Night. A great amount of office work was required in the checking of cross-files in order to prepare the teachers' lists. A sample of such a list is here printed:

	Mr. H. D. Jobes	VIII-5.	4.
I.	Cotton, Mr. and Mrs. L. W.		
	14 West Severns Street		
	Harold Kindergarten		Mrs. Laufman
	Wesley Primary	Grade II	Mrs. Thomas
	Martha Junior	Grade V	Mrs. Hamant
	*George		
II.	Dunham, Mr. and Mrs. Frederick		
	81 Young Street		
	*Archer		
III.	Gregory, Mr. and Mrs. Charles		
	224 East Highland Avenue		
	*Lester		
	Harry	Grade XII	Mr. Gaddis
IV.	Sutton, Mrs. R. J.		
	304 Austin Avenue		
	Mary	Grade VIII	Miss Ziegler
	*Robert		
	Charles	Grade XI	Mr. Hess

*Director of Religious Education, The Second Church in Newton, West Newton, Massachusetts.

These lists were made in duplicate. The carbon copy was retained in the director's office for several reasons. An explanation of the list is as follows: The numerals following the teacher's name indicate the grade and number of his class, and the number of families he is to visit. To be more specific, Mr. Jobes who teaches the fifth class of eighth grade boys, has four calls to make. Under "1" is the name of his first family and its address. Then a list of the children follows. They are placed in chronological order beginning with the name of the youngest child. Beside the name of each child is the name of his department, his grade, and the name of his teacher. The name of the child who is in the class taught by the calling teacher is starred. In other words, each teacher recognizes immediately his own pupil in that particular family because the name of his pupil is starred.

Now with all the plans made, Teachers' Calling Night finally arrived. The teachers arrived at the school at 7:30 o'clock. As soon as they were all present, the director spoke briefly of the hopes he had for such a venture. He also gave them the following materials:

1. Their list of calls.
2. A condensed statement of objectives of the school.
3. A mimeographed letter to leave if no one was at home.

City directories and large maps of the city were used to locate unfamiliar streets. Chauffeurs were supplied for those teachers who did not own cars. Principals accompanied new teachers. In other words, "they all went out."

AN EVALUATION OF THE PLAN

An evaluation of the plan shows that such an enterprise is really worth all the necessary effort. The following results must be considered: Most important, teachers obtained a better understanding of the background of their pupils. Parents recognized the purposiveness of the teachers. New teaching prospects were discovered. Parents and teachers had an opportunity to discuss mutual problems.

A numerical resume of the results is as follows:

Number of homes in which the parents were visited.....	166
Number of additional homes visited, but parents not at home..	25
Parents who notified office they would not be at home.....	17
Number of homes telephoned.....	20
Number of homes written in advance.....	10
Number of homes of church school teachers, and therefore not visited.....	24
Total number of homes represented in the school	262

In conclusion, it must be said that our teachers were happily surprised with the outcome of their calls. Almost without any exception they were received cordially and eagerly by the parents of their pupils. The teachers added to their acquaintances in the parish. Most important, however, the teachers actually discovered factors and situations which made it possible for them to improve their teaching. They realized why individual pupils reacted as they did. They were better enabled to understand some of the individual differences of their pupils. In other words, they saw another part of the background of their pupils.

Plans were made at once for an expansion of the enterprise. The teachers saw the need of more time for this type of work. Some teachers suggested that the plan be used in the early spring as well as in the fall. Other teachers suggested that they be allowed to call on all of their pupils. Everyone agreed, however, that Teachers' Calling Night had proved to be an investment which renders a high return.

"Reading for Fun"

Book Week—November 17-23

JUST one hundred years ago the inhabitants of West Cambridge, Massachusetts, were surprised by receiving this unusual bequest in the will of Ebenezer Learned: "In consequence of a grateful remembrance of hospitality and friendship, as well as an uncommon share of patronage afforded me by the inhabitants of West Cambridge, in the Commonwealth of Massachusetts, in the early part of my life when patronage was most needful to me, I give to the said town of West Cambridge one hundred dollars for the purpose of establishing a juvenile library in said town." The will further specified that the selectmen, ministers, and physicians were to receive the money and were to buy books which would "best promote useful knowledge and the Christian virtues among the inhabitants of the town . . ."

The gift was gladly accepted and the task of purchasing the books was assigned to Mr. Brown of the newly formed firm of Little and Brown, publishers. Although it was not easy to find good children's books in those days, Mr. Brown carried out his responsibility and the books were taken to their new home in a wheelbarrow.

Thus was started the first children's free library in America. The movement did not at once take root in other cities, but had to await the gradual development of literature for children. However, today, a conservative figure showing the distribution of books to children from the public libraries of the United States is estimated to be one hundred million.

This story, taken from a leaflet entitled "The First Free Children's Library" by Alice M. Jordan, reveals some interesting contrasts, but this is only one side of the picture. In 1933, there were more than forty-four million people in the United States who were still without public library service, and in fifteen states over sixty per cent of the population had no library facilities.

To encourage a careful consideration of such facts as these and to promote a proper emphasis on the values of reading, a time has again been designated for the observance of Book Week—November 17-23.

The theme for Book Week this year is "Reading for Fun." While some boys and girls enjoy reading for information, and authors and publishers in recent years have provided very delightful books of this type for young people, the chief emphasis during the 1935 Book Week will be on the broad field of imaginative literature, the classics, and modern tales of character, of far places, of humor, and of fantasy.

What more worth-while service could a church render to its young people than to introduce them to the sheer fun of reading and to the delight which comes from sharing their joy in reading with others? And in a time when the world so desperately needs people of vision and strength of character, it would behoove the church to weigh carefully the power of books in developing those qualities of character. Surely every church should plan now to have a significant share in the observance of the 1935 Book Week.

Suggestions of ways in which schools, clubs, and churches may observe Book Week may be secured from The National Association of Book Publishers, 347 Fifth Avenue, New York City, for twenty-five cents.

Trends in Adult Work in the Church

Part II

By PAUL H. VIETH*

WE MUST reach adults if we are to have any considerable measure of success in the regeneration of individuals or the reconstruction of society. It may be true that the race moves forward on the feet of little children, but it is also true that the movement will move only so fast and so far as the adults permit. This is an adult world. Much as we may sentimentalize over the rights of childhood, and the importance of youth, it is the adults who make the decisions, run the government, make war and peace, cause depressions, foment strikes, even determine the education which children are to receive. Without relaxing our efforts for childhood and youth, we must yet realize that education for the new and more Christian social order must be education of the adults of this generation.

Again, the society in which children and young people live is more powerful as an educative factor than all the ideals of the churches and the schools. We may teach the service motive in business, but it will not be practiced in a society in which most of the adult example illustrates the profit motive. We may seek to teach ideal family life, but we will find the marriage practices of the present generation more powerful in shaping the conduct of the young than our teaching. We may secure commitments to a warless world, but let war threaten, and we shall soon find that the old adult attitudes of nationalism and the war department's propaganda will overcome this veneer of ideals. First lead the adults of this generation to establish a social order which is just and righteous and in which love prevails, and the task of teaching the young to live properly in such a society will be a simple one.

Let us turn now to a consideration of some of the lines along which we feel that advancement will be made in the near future in the religious education of adults. We shall name six.

1. *Recognition of the whole church as an educational enterprise.* This conception of the work of the church has already taken hold in places where the advanced thinking and planning are being done, although it has not yet been very effectively felt in most local churches.

When we think of the work of adults, this conception of the church as an educational enterprise is peculiarly significant. This is the group which "runs" the church—votes in meetings, chooses the pastor, raises and spends the budget. This is the group which has formed numerous societies, clubs, circles, and what-not for the promotion of specific purposes and programs, but often very lightly related to the church as a whole. This is the group which, if it has felt the need for religious education at all, has conceived it to consist in large classes for men or women, in which the Uniform Lesson was lectured on, but seldom studied. This is the group which, when it did become

Last month Dr. Vieth gave numerous illustrations of types of adult work being carried on in local churches. Against that background he presents this month a discussion of six of the lines along which he feels advancement will be made in the near future in the religious education of adults.

religious education conscious, has organized an adult department, rivaling the church in its program of worship, service, and other activities, and competing with the church for attendance.

All these activities have educational implications, and should minister to the growth of adults in Christian living. This is true no less of the activ-

ities of running the church than of those given specifically to the study of some problem. To realize this ideal, there is need for a rethinking of the purpose, organization, and program of the church with adults, so that each aspect of that program may minister in its own peculiar way to the Christian growth of adults. There may still be a need for groups to study and promote special interests, such as missions, but these specialties will be seen in the light of the whole program and work.

This suggests the need for a general church program and planning committee which will be responsible for viewing this whole task. Work with adults can be represented in such a general committee by a sub-committee or an adult council in which the various interests of adults are represented. Through this council the entire work with adults can be coordinated and integrated. But such a council or planning committee will do far more than integrate and coordinate that which is brought before it from the several adult groups. It will look at the whole field of adult needs and initiate programs to meet those needs. It will re-shape existing organizations when necessary, and plan new groupings as needed. It will not limit the work with adults to Sunday, but will push out into weekday time. In short, it will guide the adult constituency into a comprehensive and creative program of learning which will bring them nearer the achievement of the high objectives of the church.

2. *The place of the pastor in adult religious education.* For most pastors, the major part of their service is given with adults. Few would deny that their interest is that through their ministry adults may develop in personal religious living and in service to their fellow men. The pastor is, therefore, the chief personal factor in the religious education of adults.

The pastor's leadership is given both through direct ministry and through guidance and supervision of what others are doing for the education of adults. Of the former type, the service of worship and the sermon stand preeminent. We have no disposition to argue that the purpose and outcomes of this service should be *only* educational, but we would maintain that if it is effective at all, it is effective in the direction of the objectives in religious education we have stated. Considering the attendance and the prestige which this service enjoys, it is perhaps the most effective of the factors in adult religious education in most churches.

A long step forward will be taken when a church regards this morning service as a part of its educational

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work, and applies educational principles and methods to it. Many services and sermons will be improved in their effectiveness when the pastor thinks first of their outcomes in character and conduct, and only secondly of their immediate appeal to the congregation's fancy. In this the program planning committee of the congregation can be of help when once we agree that, like any other part of the church's program, the church service and sermon are to come under the guidance of educational ideals.

In addition to his direct face to face contact with the learning group in the church service, the pastor finds numerous occasions for the performance of the teaching function. His own judgment of the best application of his energy and of his ability to perform the teaching work will determine the extent to which he gives himself to leadership of teacher training classes, through-the-week adult groups, parents' classes, and others. As the best prepared religious leader in most congregations, it is only right that much of this type of leadership should be expected of him.

Finally, the pastor promotes the work of adult religious education in his church through his contact with what is being done in various committees and groups by lay-leaders. Through the guidance of those leaders he can help them to see the importance of their work and its relation to the total church program. Through committees and leaders' meetings he can give them a measure of guidance and training in the better performance of their work. Standing firm on the principle that it is desirable to utilize lay people in many of these educational enterprises, the pastor will still be able to give his guidance in them through such supervisory relations.

3. *Realization of the educative value of the ongoing program of the church.* In its own life and work the church has the most effective of all its resources for the development of the understanding of and practice in Christian living. On this point the CURRICULUM GUIDE says: "No better illustration of what we mean by a significant cooperative group enterprise could be found than the ongoing life and work of the church itself. The continual process of modification and adjustment, of evaluation and criticism, attended by the effort to discover better and more effective ways of doing church work, has untold educational possibilities. The degree of educational significance is measured by the degree in which the church membership and constituency enters whole-heartedly into this common enterprise and shares in it."¹

There are various ways in which the life of the church may be utilized in affecting Christian growth. Consider, for example, the business transactions which the church must undertake, the collection and spending of money. In it are involved such questions as: What is the meaning of stewardship? To what extent should the business activities of the church be on a higher plane than those of other business? What constitutes fair relation with the members of the church? How can we administer the privileges of tax-exemption without violating the spirit of the law which gives us that privilege? These and many other questions, if fairly considered, will lead into wholesome learning for the entire membership.

Again, consider the educational opportunities involved in the building of a church edifice. Not only does this raise the problems of business which have just been mentioned, but it raises other problems which open the way

for a thorough-going study in many lines. Among these lines will be found a consideration of the problem of work of the church for which building facilities will be needed; the various types of architecture; historically and practically considered church symbolism, together with a decision of symbols to be used in the edifice under consideration; religious art as it applies to the selection of art glass windows, and other decorative problems.

The church fellowship itself provides a setting for educational outcomes in Christian growth. "One of the most distinctive marks of the Christian church is its fellowship. Fellowship, in the sense in which it is used here, is not simply pleasant social relations. This fellowship that is the distinctive and unique mark of the Christian church is something far deeper than that. It is a more profound experience, a supreme achievement. It means living with one another, loving and serving one another, forgiving each other, suffering for one another, and striving together in common cause until we become so much a part of each other that our Christian fellowship becomes one of the most precious things in the world."²

The work of the various committees of the church provides educative opportunities not only for the members of the committees but, if properly arranged, for the entire membership of the church. It is not difficult to see how this is true of committees on missions or committees on social relations. All too often the work of such committees is conducted on a plane which keeps it from achieving this higher result. But it is not necessary that this be true.

We have mentioned but a few of the potential educational resources of the church. It is a sad comment on our lack of insight that so often we have not succeeded in realizing these values. It impresses upon us the need for an educational viewpoint in the guidance of the church's activities so that the highest values in life experience may be achieved. We may expect that the new program of religious education for adults will move out in these directions.

4. *Systematic study.* Without detracting in any way from what we have just said about the educative value of much of the church's regular work, we must yet recognize the value of systematic study to growth in the Christian life and fruitful participation in Christian enterprises.

In the past, adult study has dealt primarily with the Uniform Lesson. The new programs of study will vary widely from this practice. This is not because Bible study will not have a large place in the new program, but because Uniform Lesson study has so often been deadening and fruitless because it has become so much a routine. Bible study will frequently deal with certain selected passages of Scripture and may pursue the Uniform Lesson outline. In addition to this, there will, however, be more of an attempt to learn what the Bible is, more of a study of books and characters as a whole, more of an inquiry into its significance for present-day living. More particularly, Bible study will seek to find the living message of the Bible for the world of today and keep our adults from developing a conclusion that the ideals of the Bible are not practical in the life of today.

Adult study will, however, concern itself also with present-day problems in Christian living. An intelligent

(Continued on page 36)

¹Book IV, *Christian Education of Adults*, Part One, Page 67.

²Book IV, *Christian Education of Adults*, Part One, Page 72.



A TYPICAL NORWEGIAN VILLAGE

World Convention at Oslo

By ROBERT M. HOPKINS*

IT WAS my pleasure during a trip to Europe this summer to meet with the local Convention Committee in Oslo that is preparing for the coming of the Twelfth World's Sunday School Convention, July 6-12, 1936. The Convention Committee is representative not only of the State Church, but also of the Free Churches, and is most enthusiastic in its planning for the coming of the Convention. The Rt. Rev. Johan Lunde, Bishop Primate of Norway, received us most cordially. He is known as the Children's Bishop of the Norwegian Church and is looking forward to the coming of the World's Sunday School Convention as a climax in his life-time of service in behalf of childhood and youth.

The Convention at Oslo will be unique in the series of twelve world gatherings which the Sunday school forces have held in the last fifty years in that it is the first of these World Conventions to be held in a Lutheran country. It will also be the farthest north that any of these World Conventions have ever been held. The Convention is unique, as well, from the standpoint of the religious forces in Oslo and in Norway. Christian gatherings of world significance have been held in Stockholm and in Copenhagen, but never before has so significant a world gathering of Christian forces been planned for Norway.

Norway has many attractions for the increasing number of visitors who are going to that beautiful land. Its fjords are world renowned. They sometimes stretch for nearly one hundred miles inland, and their natural beauty is praised by travelers from all over the world. The Land of the Midnight Sun has an attraction that few can resist, and the thrill of pleasure and surprise when one for the first time sees a sunset give place to sunrise is best experi-

enced in Norway. At the North Cape the sun does not sink below the horizon from the second week in May until the last week in July, while there is no real darkness in the whole of Norway from the end of April until the middle of August.

Norway will be of interest also to the Christian traveler for its people are deeply religious. There is perhaps the finest demonstration of the State Church at work in behalf of all its people in Norway that may be found in any land.

A genuine revival is on at the present time toward which many factors have contributed. It is most fortunate that leaders of Christian education who will be visiting Europe in connection with attendance upon the World's Sunday School Convention will have this opportunity of seeing first in Europe the situation which so happily prevails in Norway before they encounter the more difficult situations prevailing in other parts of the continent.

To aid Sunday school workers in visiting Europe at this critical time, a series of post-Convention tours have been arranged with attractive rates. These feature the best fjord scenery of Norway, as well as the unsurpassed attractions of the other Scandinavian countries. More extended trips include Germany, Switzerland, Italy, France, and Russia. The mere mention of some of these countries makes an unusual appeal in these days. Special opportunities are being provided for the Sunday school delegations as they visit these European lands following the Oslo Convention.

The Convention program, while following the order of previous World Conventions at Rio de Janeiro and Los Angeles, will have several very distinct features. The Convention theme will be, "Christ the Hope of the World." Just as the Sunday school forces sought to make known

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"The Living Christ" in Latin America through the Rio de Janeiro Convention in 1932, so they will seek to reveal to Europe and all the world in these dark and difficult days "Christ the Hope of the World."

Eminent churchmen and outstanding Christian statesmen are accepting places on the program to present such messages as: "The Sunday School—Christian Brotherhood and World Peace," "The Training of Youth for Christian Citizenship," "The New World Situation," "The Sunday School and the Missionary Task," "The Sunday School in the Life of the Church," "The Sunday School in Christian Education," "The World's Sunday School Association—Its Achievements in the Past, Its Challenge for the Future," and the "Resources of God." Provision is being made for departmental conferences, seminar groups, and practical demonstrations of a most helpful nature. Leaders in Christian education who are engaged in building lesson courses through such agencies as the Educational Commission of the International Council of Religious Education and the British Lessons Council are being invited to participate in a conference that will be concerned with the building of Sunday school lesson courses around the world. Similar conferences will be held for those engaged in leadership and teacher training work, daily vacation Bible schools, the Christian minister and religious education, and the new program of adult Christian education for service which is appearing in China and some other countries. The group studying weekday religious education will be especially fortunate in that Norwegian leaders familiar with the splendid program of religious education in the State schools will be in attendance to make their contribution to this phase of Christian education which is of such vital significance around the world.

The program provides for three two-hour sessions daily. Ample opportunity will be thus afforded for the development of Christian fellowship which in gatherings of this

sort transcends language groups, vocational groups, and similar otherwise divisive forces. Special opportunities for Convention delegates will be provided by those high in authority in both Church and State in Norway.

The Board of Managers of the World's Sunday School Association at a meeting held in London on August 22nd issued the official Convention call, printed in this issue.

At the same meeting the Board of Managers adopted the following resolution:

In view of the critical conditions prevailing in many parts of the world in the work of Christian education it is the desire of the Board of Managers of the World's Sunday School Association that the Twelfth World's Sunday School Convention to be held in Oslo, July 6-12, 1936, shall make a very vital contribution to the Christian forces engaged in such service throughout the world. In order that the Convention delegation may be formed with this purpose in mind, and also in order that the delegation shall not over-tax the very generous arrangements for hospitality which the local committees are making in Oslo to supplement the limited hotel facilities in that city, the Board of Managers requests the British Administrative Committee and the North American Administrative Committee to inform their respective constituencies that all delegates irrespective of the source of their nomination must be officially and individually approved and credentialled by the General Secretaries of the Association before the arrival of the delegates in Oslo. Indeed persons desiring to participate as delegates in the Convention sessions and special arrangements made for official delegates cannot be assured of such registration unless their names are received and approved in the Glasgow or New York offices of the Association on or before May 1, 1936.

The delegation from North America is now in process of formation. The steamers bearing the official delegations will sail from New York on June 24th. A special arrangement is being made for New York City public school teachers and some others who cannot get away on this date to leave a few days later, though this latter group will probably miss the first day of the Convention. Those desiring to be included in the official delegation from North America are asked to communicate very promptly with the World's Sunday School Association, 51 Madison Avenue, New York, N.Y.

Official Call

To the Twelfth World's Sunday School Convention

TO THE LEADERS OF CHRISTIAN EDUCATION AND THE SUNDAY SCHOOL WORKERS IN EVERY LAND: Greetings.

In the name of the World Council of the World's Sunday School Association, we, the officers, invite leaders of Christian education and Sunday school workers from all nations to attend the Twelfth Convention of the World's Sunday School Association, to be held in Oslo, Norway, from the sixth to the twelfth day of July, in the year of our Lord nineteen hundred and thirty-six.

The Eleventh Convention of the World's Sunday School Association was held in Rio de Janeiro in the year 1932, and was the first to be held south of the equator. The Twelfth Convention likewise will be the first to be held on Scandinavian soil.

The theme chosen for the Oslo Convention is "Christ the Hope of the World." Surely no more appropriate theme could be found in these days of powerful disruptive forces when the great need is for world unity—a unity which can be finally achieved only through Christ who is the Way, the Truth, and the Life.

The Sunday school must have a distinctive share in winning the world to unity in Christ, for it is seeking to win and teach and train the oncoming generation for the Kingdom of God.

To visualize afresh our great task, and gain new inspiration for its pursuit, we bid you welcome to "Oslo 1936," and assure you of the cordial warmth of Norwegian hospitality.

We confidently claim the continued intercessions of all who are interested in the work of Christian education throughout the world on behalf of those on whom shall rest the responsibility of preparing for the Convention that they may be divinely guided in all their ways so that all that is planned and achieved may be to the greater glory of our Lord and Savior, Jesus Christ.

HAROLD MACKINTOSH, *President*
LUTHER A. WEIGLE, *Chairman*
JAMES KELLY, *General Secretary*
ROBERT M. HOPKINS, *General Secretary*

A Church Rebuilds Its Program

By C. G. McCallister*

THERE is a rising tide of opinion that the present situation of teaching religion by the methods and organizations of the old orthodox Sunday school is becoming increasingly intolerable. Likewise, another apparent fact is that the teaching of the Christian religion must go forth from theoretical fields of recent endeavors to the practical working out of realistic teaching. The flowering season of religious education, while beautiful, must pass into full fruitage or a blight will settle over the movement with devastating results. No longer can we present a specific church with its supernatural endowments as the ideal. Our laboratories must be set up in the strata of ordinary churches. The following story of one church's attempt to rebuild its program might be interesting.

A brief historical background is necessary. The First Christian Church at Union City, Indiana, is quite an ordinary church in a community of less than 5,000 people. The active membership is near four hundred. The present pastorate is in its sixth year. In the fall of 1930, a director of religious education was secured. With her coming, the church launched a "Five Year Plan," the final phases of which are just now in the midst of consummation.

After a thorough period of general education, the Sunday morning services were changed. Instead of the two vastly separated programs of the "Sunday School" and "Worship," the "Unified Sunday Morning Service" was set up. It was distinctly suggested that the membership no longer think in terms of Sunday school and church. Both names were deleted from the church bulletins and other forms of communication.

The order of this service was a rather typical program of unified services, with the nursery and beginner children going directly to their rooms at the beginning of the service and remaining there until the conclusion. The primary and junior ages enter the auditorium with their parents and remain for the opening service of worship. During this period the director of religious education tells a children's story. Preceding the sermon, the groups mentioned above go to their respective departmental rooms for thirty minutes of assembly program and thirty minutes of class instruction. Following the sermon, the groups, i.e., intermediate through adults, go directly to a thirty-minute class period. Much emphasis is given to the "Family Pew." Members are urged to attend as family groups.

At the same time, the administration of the school was changed. With a director giving actual supervision to the educational activities and with the unified service in operation, it became apparent that the old type of Sunday school superintendent was obsolete. All officers of the "Sunday School Cabinet" resigned with goodwill. This made it possible for an officially delegated committee to begin plans for the organization of a board of Christian education. As organized, this group consisted of fifteen members, sub-divided into a general chairman and seven committees of two members each. The committees were delegated with power to act in their fields. The success-

In presenting this article the editors do not thereby approve the idea that every church, when aware of weaknesses in its Sunday school, should seek a solution by abolishing it. This article, along with others on debatable questions, is presented because we believe readers of the JOURNAL should face all sides of any question and be fully aware of all earnest and sincere efforts for improvement. It is recommended that the article in this issue entitled "What Some Ministers Think of the Sunday School" be read along with this one. They supplement each other.

—Board of Editors

ful functioning of this administration was beyond expectation.

After five years of this unified service, several things have crystallized. First, there has been a definite change from a disunited series of organizational loyalties to a very apparent church-centered loyalty. A careful count has been kept of the attendance at the worship service and in the classes. A graph kept in the church office shows consistently the much greater attendance at the former than at the latter. What a revolution from the older order of an over-flowing Sunday school and a pathetically small church attendance!

This church-centeredness has also made possible other necessary things in the original "Five Year Plan." After three years of education on the subject, a unified financial budget for the complete church activities was presented and a plan for raising it suggested. This was adopted by the church and successfully placed in operation. All "dues" of the various church organizations were cancelled, all requests for "donations" prohibited. No offering was taken in the classes of the church school. All expenditures were included in the unified budget, including both current expenses and all former missionary giving. One pledge was all that a member was to make. The one and only offering to be taken was at the Unified Sunday Service.

Children who formerly gave their pennies to the Sunday school in a slipshod manner, now sit alongside their parents and elders giving to the church in a systematic way in an environment that is dignified and reverent. Practically every person gives to the church program.

As the "plan" progressed in realization, it was seen that an even closer unity of administration might be had. The board of education as a distinct administrative organization was no longer needed. A study committee was appointed to make suggestions. Its findings were that the official board organize an educational committee of five from its membership. This committee was to administer the program of Christian education in the church. This was adopted and now the entire educational program is under the leadership of the church through the official board. The seven original committees of the board of education were condensed into five committees, each member of the official board committee acting as a chairman. Two other members for each committee were appointed

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from the departmental superintendents. This assured close relationship with the school.

Each step in the development of the "Five Year Plan" brought to light other needs and possibilities. Just at present, the final phase of setting up our new program is in its late stages of consummation. It was suddenly borne in upon the church that even yet there was the strange paradox of having trained leaders who were doing very little classroom instruction. It was a case of too much administration, not enough practical and actual classroom leadership. Again, after carefully laid plans of education had been started, the minister suggested in a series of Sunday morning messages that Sunday be reserved for worship only and that all educational activities be done during the week. To this end, the minister and director of religious education set up a tentative curriculum involving all ages. The present-day needs with special emphasis upon the social implications of Christianity were the basis for building the curriculum. Classes have been arranged for any hour that meets the need of those enrolling. A church night has been inaugurated. Following the meal, various classes meet under competent leadership, a leadership that is superior to the type found in the "mine-run" church school. The public schools have under advisement a request from the church for time during the school day for classes in religious education to be taught by the director of religious education.

The Sunday service is now entirely worshipful in its organization. The Unified Service has been largely maintained, except the former class period of thirty minutes. The period has been expanded somewhat. It is believed that a more abiding experience of worship is being created. The spirit of church loyalty and church-centeredness which this plan creates is effective in many instances of church administration.

My Own Religious Experience

(Continued from page 5)

because I do not think it sound, but because I scarcely dare believe it. I realize too well for my comfort what it would mean for me to take it as seriously as it deserves to be taken. It is this: *I believe that Jesus' way of life is the finest of which we know, and that it deserves to be followed.* But to live a life of consummate concern for the welfare of my fellows—in my everyday relationships, in my contact with the economic order, in my citizenship in the United States, and at the same time in the world—I know I do not do it now, and, when I let myself think about it, I wonder if I shall ever go the whole way in trying. But there that stone is, and I know I must include it: Jesus' way of life is the finest of which we know.

There are the four cornerstones of my temple of faith. I have some other stones in the foundation, and there are some goodly ornaments, as in the temple of Jerusalem before its destruction. The other stones, however, especially the ornaments, I may change from time to time, but if I change the cornerstones, I think my temple of faith will fall.

During my periods of private devotion, too infrequent and too poorly planned; during some public worship; and especially when I am at work on tasks that reach out to help my fellowmen, I am conscious of the impulses of God within my soul prodding me onward and outward to a fuller life of service.

The Workers' Conference

THIS month the *Journal* gives special place to ways of carrying out within the local church the 1935-36 interdenominational emphasis on "The Church," being promoted under the slogan "The Church Presses On." Perhaps no group in the church is more seriously concerned with the constructive phases of such an emphasis than is the workers' conference. We would recommend, therefore, not one, but many meetings of this group devoted to a thorough study of the church's program. A mimeographed bulletin giving detailed program suggestions for a series of conferences on this theme is available from the International Council for ten cents. It is entitled, "Our Church Rethinks Its Program."

If, however, you prefer to use this issue of the *Journal* as a basis for your conference, the following outline is suggested.

1. *Devotional Period.* Page five carries the second of a series of stories of personal religious development. The reporting of this article might be preceded by a period of silence during which members of the group are asked to write down what they would consider the four "cornerstones" of their temple of faith. Then have someone summarize or read in detail the four which this author gives. Then, too, you will surely want to make use of the "Christian Teacher's Prayer" which appears on page four.

2. *This Year's Emphasis.* Even though the entire conference time may not be devoted to a consideration of this year's interdenominational emphasis, your group should be informed regarding it and should have an opportunity to decide the extent to which they wish to include this emphasis in their program for this year.

Harmelink, "The Church Facing the New Day"
"What Some Ministers Think of the Sunday School"
Shields, "When Home and Church Cooperate"

3. *Age-group Activities.* Doubtless each department superintendent has definite plans for the fall and winter months with which the entire group of teachers and officers should be familiar. Reports of such plans should not be long and detailed, but should be specific and not mere vague generalities. Each age-group report might be preceded or followed by reports on the following articles:

CHILDREN

Shields, "When Home and Church Cooperate"
Waite, "Leaves from My 'Case-Book'"
Van Nest and Laggren, "Developing Church Appreciation"

YOUNG PEOPLE

Stock, "The Church and Youth"

ADULT

Bouwman, "We Need the Church"
Vieth, "Trends in Adult Work in the Church"

4. *General Administration.* If your church is using or contemplating the use of a unified church plan, you will be interested in these reports:

"What Some Ministers Think of the Sunday School"
McCallister, "A Church Rebuilds Its Program"

Have you tried a "Visiting Night"? Could such a plan bring new significance into the work of your teachers and increase the effectiveness of their activities?

Grebe, "Our Teachers Go Visiting"

Have you had an installation service for your teachers and officers? Or for the officers of your young people's department or society?

"A Church Program for Recognition Day" (September *Journal*)
Rhein, "The Consecration of Church School Teacher" (September *Journal*)
McDaniel, "Candlelight Commission Service"

Developing Church Appreciation

Through a Mid-Week Session for Juniors

By JENNIE W. VAN NEST and EVA W. LAGGREN*

OUR junior leaders had long felt that our children needed a mid-week contact with the church. Last winter it was decided to plan a series of Tuesday afternoon sessions which should be educational, but as informal, interesting, and "different" as possible.

This was a new project in our church, so it was necessary to interest the parents in the venture and make it clear that the class was not to be just another hour of discipline for the children. Consequently, invitations were sent to the mothers asking them to attend a meeting for parents and teachers. Twenty-five mothers responded. The proposed program was presented and discussed and the group went away enthusiastic about the plan.

THE FIRST SESSION

Twenty-five children enrolled at the first session. (Later this number was increased to thirty-six.) When the boys and girls arrived they found various types of games at small tables for an opening fellowship period. After a few minutes they were called together for an assembly period. One of the teachers expressed a few words of welcome and then called attention to a copy of "The Angelus" which was at the front of the room. One of the children told the title of the picture and explained what it meant, and then the teacher asked what it was that reminded the people in the picture to bow in prayer. This opened the way for a discussion of the church and its value. Many varied and interesting opinions were given in response to the question, "What is the difference between 'a' church and 'the' church?"

A teacher then told the story of John Fawcett, a minister in England in the 18th century. He had a large family and a meager income of less than \$200 a year, including donated food stuffs. He decided to accept a call to a London church. His people loved him dearly and, as the vans were being loaded, they stood around weeping. As the last things were being loaded, Mr. and Mrs. Fawcett sat on the packing cases weeping. "O, John, I cannot bear this. I know not how to leave these dear people," said the wife. "Nor I," said Rev. Fawcett, "Nor will we go. Unload the wagons and put everything in its place." The people cried for joy and eagerly set about the task of putting things to rights again. That evening Rev. Fawcett, as he sat in his study, thinking of his change of plans and what had occasioned it, wrote the poem "Blest Be the Tie That Binds." After the teacher had given the first stanza, the children turned to it in their hymnals and read it. We talked over its meaning and brought out the value of friendship within the church. Then we sang the first stanza several times.

We then talked of the other things of value about the church. As worship (a place of worship) was mentioned, the teacher suggested that we go over to the church and see what in the church helps us to worship. Never had we seen children more eager to go into the church. A place where they could see things well was indicated and they took their places quietly. Another teacher took charge here and in a quiet voice asked that we sit and really look at the church and later we would ask questions or talk of

what we had seen. It was found that there were many things in that auditorium that some of us had never noticed before. There were two beautiful stained-glass windows which told wonderful stories; there was the baptismal font, with an inscription; the table with the raised letters "In remembrance of Me"; also a bronze tablet in memory of soldiers. What did they mean? How could we find out? We might ask the folk who had been there when the church was built. We could look up some of the things that would surely be in the Bible—the pictures on the windows and the table inscription. And so the answers came from the children, with interest running high.

The teacher explained that when we returned to the chapel there would be assignments for all of these interesting things. Then she told the story of "The Cathedral Window." This was followed by questions on the origin of glass, and the story of the sailors on the Syrian shore who discovered the process for glass making was told. The children themselves brought up questions about the church atmosphere so that the period became too interesting to end abruptly. When we went back to the chapel we played a quiet game, and then the Surprise Box was opened.

This box contained cards with questions which were assignments for reports at the next week. These are typical of the assignments: Tell the story of the picture on the stained-glass window on the Stiles St. side of the church. What organization donated the window on the Magie St. side of the church? Explain the symbol of The Epworth League. We had prepared 20 such assignments and on the harder ones had indicated where to look for the answer. When the children came to get their cards, they also received attractively iced cup cakes, which met a real need as the children had come to the session directly from school. After a short prayer and a benediction we ended our first session.

THE SECOND SESSION

After singing one stanza of "Blest Be the Tie That Binds," and recalling what we had said last week of its meaning, the children were asked to read the other stanzas and analyze what kind of poem it is. After considerable discussion they decided that it is sad and that we do not want to feel sad about the church. The question was developed so that we decided that we would like to write a stanza of our own to use with the first one. A short study of the syllables required in each line to go with the first was left on the blackboard for next week's further study.

We now chose a chairman and secretary to receive reports and keep records. Not all reports were ready, but there were enough so that the leaders felt that interest had been aroused. A discussion on the purpose of the church followed, with many unique answers. The group was asked to move to the tables where Bibles were laid out. Fourteen references were read and listed to get an idea of the New Testament plan for the church. These references were:

Matt. 22:37—Love God.
Matt. 22:39—Love thy neighbor.
John 3:16—Believe in Christ.

*Elizabeth, New Jersey

Matt. 5:16—Show others how Jesus wants us to live by our own lives.

Matt. 6:9—Pray.

John 5:39—Read the Bible.

Matt. 25:33-40—Give to the poor.

Galatians 6:2—Help each other.

Matt. 19:14—Teach children.

Mark 16:15—Teach others.

Matt. 7:12—Keep the Golden Rule.

Mark 16:15—Go ye into all the world and preach.

Next, the organizations of the church were listed and we checked to see if the church school, the one we knew most about, was carrying out the plan. "Teach children," yes, that was on our list. What about these other organizations? How could we find out what they were doing? We could interview their leaders and officers or have them come and tell us what they were doing to help carry out God's plan as Jesus taught. Jean's mother was president of the Ladies' Guild, so she was to be asked first.

The news of the cakes we had the first week seemed to have gone into every home and the teachers received calls from the mothers, offering to make the "treat" for the class. Indeed, there were so many that the mothers had to be put on a list. At no time during the period in which we held these classes were we without our "surprise" and never did we have to solicit it. So now a box was passed by the child whose mother had sent the treat, and after this the teacher told the first of the Valmar stories from Carrier's *Building a Christian Character*. This was followed by a prayer and a quiet dismissal.

CONTINUATION OF THE PLAN

By the time of our third session we felt the necessity of putting what we were learning into some form so that others might share it with us. This was discussed with the early arrivals and before time to begin there was a plan started to make posters, one for each organization in the church. Every one was eager to begin at once, Billy was sure he could draw a picture of the church for the first poster, another boy liked lettering on graph paper so he was to work with Billy on poster number 1. Several girls grouped themselves for a second poster—Helen's sister belonged to The Epworth League and the symbol of that organization attracted her. It was a reluctant group that left the tables when the pianist played "Blest Be the Tie That Binds." We sang the first stanza which became more meaningful all the time, and then spent ten minutes working on the new stanza we had planned to write. Mrs. K. gave a most worth-while talk, telling of the work of the Guild. She emphasized just the points we wished to know. How to represent this on a poster was not easy and a committee was appointed to discuss it and report after our discussion seemed to get us nowhere. It was now time for the reports on the questions which had been given out at the first session, and the chairman and secretary handled this with great dignity. The treat and the second Valmar story ended this session.

In the subsequent sessions we had interesting reports from other representatives of organizations, so that the children were heard to say several times: "I'd like to belong to the Queen Esthers" or "How old do you have to be to be in the choir?" It was reassuring to note the interest of the adults who came in contact with these children, and the children came to know some of the leaders and officials of the church.

As the posters were nearing completion, we planned a dramatization to be given in the junior department at church school time. The mothers had been told at the

parent-teacher meeting that they would be invited to a program at the end of our course, so there were many present. There was an added value in having all the juniors in the department know of the work we had been doing.

We talked over what we wanted to emphasize in our play. The posters were to be used by fastening them together with notebook rings and used as a huge book. Then came the try-outs with different members of the group giving their interpretation of our plan. The originality and depth of understanding which they revealed was a revelation to the leaders. The dramatization was worked out carefully and everything was in readiness on the morning of the presentation.

Juniors conducted the worship service preceding the dramatization. When the leader explained that we had an original play, he also announced the extra stanza we had composed and the group came forward and sang it before going "behind the scenes" for the play.

So, our course ended with the children voicing regrets. We had begun after the Christmas holidays and continued until May, when school activities began to crowd and the freedom of the outdoors called the children. What had we accomplished? We had awakened in the minds of the parents a realization of the need for more religious education for their children. We had enlisted their cooperation in what we were attempting. We had established contacts between the children and certain church organizations where there had been none. We had enjoyed fellowship and worth-while experiences in Christian living with the juniors. We had built up a new concept of the church as a body of people who meet to worship God and to work together to carry out his plans for the good of the world.

The Church Facing the New Day

(Continued from page 7)

36 does not see everywhere daring but intelligent experimentation. Some lines along which experimentation might be carried on are: (1) a means for further discussion, on the part of those who wish it, of the ideas presented in the sermon; (2) more meaningful participation by the congregation in formal worship services; (3) integration of the entire Sunday morning program; (4) widespread use of interest groups in the youth and adult divisions; (5) a satisfactory substitute for the "exchange of prejudice" type of young people's meeting; (6) practical use of the plan for certification of teachers; (7) any of the points in Standards A or B for the church school on which a given school rates low. The spirit of adventure with which a new idea is worked out is as valuable as the new idea itself.

This article, while it attempts to be specific, will not be helpful to any reader unless it stimulates him and his associates, not to do a particular thing suggested here, but to take a critical and analytical attitude toward his own church and its work. With full appreciation of the heritage received from the past, let each worker feel that he faces a new day, and that unless he with his fellow-workers can adapt the program of his church to conditions now confronting it, his church will be left behind by a generation which it has ceased to serve. In the last analysis the effective observance of the 1935-36 emphasis in the local church depends on the local church. Will you accept the challenge?

A Candlelight Commission Service

For Use in Young People's Groups

By MYRTLE A. McDANIEL*

YOUNG people are constantly seeking some new form for the installation of their officers either in a local Sunday school young people's department, a young people's society, or a community or county youth council. To meet this need we have provided the accompanying service which may be adapted to any situation.

It is particularly effective if used within the church where there is an altar, although it has been used successfully both in a Sunday school room and at a banquet. If used within the chancel of the church all one needs is the tall, slender, white candle placed on the altar. If used in another room there should be a similar candle placed against a background of black velvet. There may be either one or two people to take the parts of the "leader." In some instances, particularly in community or county youth councils, there might be both a young people's superintendent or director and an associate. In such a case it would be advisable to divide the "leader's" lines alternately between the two.

While there is soft music on organ, or a piano solo and violin obligato, the lighted candle is placed on the altar, while the two leaders, simply gowned in black robes, take their places on either side of the altar, within the chancel.

LEADER: In the beginning darkness covered the earth. Then God, in his good time, sent his son, Jesus the Christ, to be the Light of the World. With his coming God lit in the world a great Light and wherever that light has shown there mankind has found the more abundant life.

Jesus said, God is light and in him is no darkness. I am the Light of the World. He that followeth me shall not walk in darkness but shall have the Light of Life. Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. . . . I have set thee to be a light unto the Gentiles, that thou shouldst be for salvation unto the ends of the earth, to open their eyes, to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith in me. For ye were sometimes darkness, now are ye light in the Lord; walk as children of light.

Today there is brought into the darkness

this beautiful light, symbolic of the Light which was the Christ. He gave this Light to his disciples entrusting it to their care, commissioning them to carry it to the four corners of the earth. Through the centuries it has been faithfully carried from one hand to another until today it is to be handed on to you who have been chosen as leaders of your group. Just as surely as Christ depended upon his disciples to carry forth this light, so is he depending upon you and me to carry it forward wherever our feet may trod, in our own particular field of endeavor and service, as a direct trust from him.

(Here the newly elected officers are called, and as their names are called they present themselves in a semi-circle before the chancel.)

LEADER: You have been singled out by the official delegates of ----- for special leadership. Your abilities have been recognized, and you have been called to the ministry of that talent.

Solemn and sacred duties have been placed upon you; wonderful opportunities lie before you. You have been elected as leaders from among your associates and by your very lives will you be called upon to so live the high ideals of the Christ that others seeing you may wish to do likewise. You are charged with an important phase of Christian work among the young people of ----- which is a part of the program of the Church Universal in your community and nation. It is well, as you begin this noble service, that you should formally recognize your obligations and promise to fulfill them.

I ask you, therefore, do you heartily accept the office to which you have been called, and do you promise faithfully, God helping you, to fulfill the duties connected therewith?

OFFICERS (in unison): Yes, by the help of God.

LEADER: Receive then your light from the Great Central Light, symbolic of Jesus Christ himself, who was the Light of the World.

(Here each officer, in turn, goes to the altar, slowly and with dignity, and lights his own candle from the great central candle on the altar, returning to his position, still facing the altar.)

LEADER: May you ever keep your torch trimmed and burning brightly in the year ahead so that others may see the light and seeing may be led to see your good works and glorify your Father which is in heaven.

OFFICERS (kneeling—still facing the altar—sing together):

"Lord Christ, we take the torch from thee;
We must be true, we will be free,
And clean of heart and strong of soul,
To bear the Glory to its goal.

"O Lord of Life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy Name,
Pass on the torch, pass on the flame."

LEADER (officers continue to kneel, facing the altar):

"Hold high the torch! You did not light its glow.

'Twas given you from other hands you know.

'Tis only yours to keep it burning bright,
Yours to pass on when you no more need light."

LEADER: Down through the centuries heroic figures have been taking the torch from those who have carried it onward through the years. The Early Christian, the Martyrs, the Great Reformers, the Pioneer Fathers who came to this country in search for religious freedom, modern preachers of God's word—all would say:

"We caught the fire from those who went before,

The Bearers of the Torch who could not see

The goal toward which they strained.

We caught their fire and carried it
Only a little way beyond.

But there are those who wait for it, we know—

Those who will carry it on to victory."

Go ye forth, then, and even as you pass the light on to those assembled here, continue to pass it on throughout the year to everyone with whom you come in contact.

(Here officers turn and face the audience with lighted candles, waiting until the Leader completes his challenge to the audience, then passing down the aisles and lighting the candle of the people next the aisles who in turn pass that light to those next them until every candle is lit, returning to their places, facing the audience.)

LEADER: To you, O youth of the churches, we turn for help in passing on this great light. Even as Christ needed helpers to carry forth the light, and to carry on his great work, so you and I, today, are his chosen ones to catch the fire from those who have gone before and those whom you have chosen as your leaders; we cannot all carry the great central light as did the Christ, nor can we all be those who carry the light as leaders and officers, but all of us can help to keep the "Lower Lights" burning.

(After all have received the "light," during which time there has been the soft playing of "Let the Lower Lights be Burning," and when the officers have returned to their places at the chancel, everyone sings the following stanza)

Brightly beams our Father's mercy

From his lighthouse evermore,

But to us he gives the keeping

Of the lights along the shore.

Let the lower lights be burning!

Send a gleam across the way!

Some poor, fainting, struggling seaman

You may rescue, you may save.

LEADER: Father of Lights, we lift our hearts to thee in gratitude and thanksgiving for the gift of thy son, the light of the world, cleanse the thoughts of our minds by the inspiration of thy Holy Spirit that we may have receptive minds and understanding hearts to do thy will. Open our eyes that we may see that light; incline our ears that we may hear thy still, small voice. Help us to pass on that light which we have received from thee, undimmed, to those who follow after us; and if it be thy will, help us to carry it on for many a mile. Help us to let our lights so shine before men that they may see our good works and glorify our Father in heaven. Amen.

BENEDICTION.

*Director of Leadership Training, North Carolina Sunday School Association, Salisbury.

Suggestions for Building Worship Programs

NOVEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Amy Clowes*

THEME FOR THE MONTH: *The Child and His World*

To the Leader

If, during the past month, the child has been helped to understand his relationship to a world which operates in the main on a basis of law and order, a greater feeling of security and well-being should have been developing. The leader may help him to know how to express gratitude for this feeling. It would seem fitting to try to help him to discover and to express appreciation for the part his home, his church, and his school have had in helping him to cooperate with the laws of the universe and of happy living.

As was indicated in last month's discussion, however, it is very important that any concepts and attitudes developed must be based on reality. There can be no virtue in pointing out only the more desirable qualities of life about the child. He needs to face the fact that there are many problems which society has not yet solved. How confusing it must be for the child whose father is unemployed, where there is not enough food or clothing or fuel, or where future insecurity looms ahead, to be asked by an unthinking teacher to thank God for good homes and bountiful harvests. Will it not be better for us to speak frankly of these things which are already a part of the experience of the child? Will it not be better for the child to discover in the prevailing situation of unemployment, poor housing, unequal distribution of food and clothing another illustration of unhappy consequences when people fail to keep the laws necessary for happy living? We can then help him to find legitimate reasons for gratitude because some people have recognized these evils and are trying to remedy them. With these thoughts in mind we are suggesting the following themes for the Thanksgiving month.

November 3—*Gratitude for Homes, Schools, and Churches.*

November 10—*Gratitude for People.*

November 17—*Gratitude for Those Who Work for Plenty.*

November 24—*Gratitude for Those Who Work for Peace.*

There should be many reasons why children are grateful for their homes, schools, and churches, but the service for November 3 may well carry on the thought of the October services by placing special emphasis on ways in which parents and teachers have helped children to keep laws. They may mention health laws—such as regularity in sleeping, exercising, and eating—traffic laws, and ways of living happily together.

Friends mean a great deal to primary children, but often we neglect this important part of their lives when it comes to conscious expression of appreciation. For this reason, we are suggesting that one Sunday be given over to this consideration. The children may enjoy telling about people whom they know who make others happy. Some may tell of another child, others of a parent or relative or some other adult friend. It will be helpful if the leader can contribute from personal experience to this sharing procedure.

During the last two sessions, the discussion may center around those experiences of the children which indicate problems in economic and peace situations. While the primary child should not be plunged into situa-

tions too far outside his own experience, there are many which are a part of his everyday life which may well be interpreted to him. He can understand, as was pointed out in the October services, that some cannot sell because others get such poor wages that they cannot buy, that for the same reason some people have poor houses in which to live, and so on.

It will not be wise to plunge the children into the horrors of war, but nearly all primary children know soldiers who have been in the war. They can understand that out of every dime their fathers pay the Federal government for taxes for several years, six or seven cents has been spent for past and future wars. It is quite important that they remember this just at this time when so many people are more disturbed about paying money for the care of the unemployed than about expenditures for war.

With these discussions as a basis, it should be possible to develop genuine feelings of gratitude for those people who are trying to help solve these problems.

A basic desire throughout these weeks is to help the boys and girls to be conscious of the presence of God in the world, in the beauty and orderliness of the universe, in those people who are keeping the laws of nature and of happy living together. They may need to be helped to see that God depends upon people to help make this world so fine that all people will have cause for gratitude and that people who work with God most fully reveal his presence in the world.

The accompanying biographical sketches may contain more details than the younger children will enjoy. We hope that readers will select only those which will be most helpful to their groups. Some may wish to substitute the stories suggested for these sketches. If the sketches are used, we hope that leaders will help the children to see that leaders are always a part of a group and that others have helped to make their work effective.

Activities Which May Lead to Worship and Make It Meaningful

1. Pasting pictures of houses, schools, and churches with a list of reasons why the children are grateful for them.
2. Making a poster or frieze illustrating people working to make the world a happier place. This will have more lasting value if pictures of people about whom they have told and heard are used. A brief statement about them will be most helpful: such as, "Mary Woolley is working with other people to bring peace."
3. Mounting pictures of people at worship.
4. Writing a poem or psalm of praise.
5. The older boys and girls might plan with the teacher one of the services of worship.
6. Various classes might select one person or thing to tell about during the worship period to illustrate reasons for being grateful.
7. Dramatizing a story illustrating gratitude or the work of some one whose efforts give cause for gratitude.
8. Sharing food or clothing with needy families and contributing to the Jane Addams fund, a good housing project, or a peace organization.
9. Writing letters to peace organizations

—such as, the National Council for Prevention of War, Washington, D.C.; the F.O.R., Chicago and New York; or the Federal Council of Churches of Christ in America, New York City—to find out what they are doing to promote peace.

November 3

THEME: *Gratitude for Homes, Schools, and Churches.*

(Suggested source materials from which the leader may choose)

SONGS: "This Is My Father's World."

"For the Beauty of the Earth."

"A Chant." (All of these may be found in *A First Book of Hymns and Worship.*)

STORY: "A Thanksgiving Gift," in *Graded Press Course III, Part I.*

LITANY:

For trees and flowers and singing birds
For sun and rain and soft blue sky
We thank thee, God.

For happy homes and parents' care
For those who teach thy laws of life
We thank thee, God.

For all our friends and playmates too
Who bring us joy throughout the year
We thank thee, God.

For this our church which helps us learn
How best to love and serve and pray
We thank thee, God.

SCRIPTURE: Psalm 92:1 and 2; Psalm 98:1a.

PICTURES: "The Angelus"; "The Pilgrims Going to Church"; Anderson's "The Choir Boys," and many of Jessie Wilcox Smith's pictures.

November 10

THEME: *Gratitude for People.*

SONGS: Those selected for November 3.

"Our Thanks for Friends," in *Song Friends for Children* by Clara Beers Blashfield.

STORY: "A Girl Who Could Not Forget"

A few months ago news came of the death of a woman who had made herself a friend to all who were in trouble or who needed help of any kind. Then all over the land people began writing and talking about all the good Jane Addams had done.

When she was only six years old something happened that made her a friend of the poor. She was riding with her father in the poorest part of a town. "Why," she asked him, "are some houses so little and ugly?" Her father tried to explain but she was not satisfied. She could never forget that some people had beautiful woods and flowers and comfortable homes to make them happy and others had tiny, ugly houses with no flowers or trees around them.

One day while she was in London she was in a marketing district and saw the shop keepers auction off decaying fruits and vegetables to the poor people. Again she asked why some people have only spoiled fruits and vegetables while others have the best of everything. She could not forget this either.

She made up her mind that she would rent a house in a large city among the poor people and see how she could be useful to them. It was not long until her plans were carried out and she found herself and a friend in a plain house among the poor people in Chicago. At first they took care of little children whose mothers went out to work. Soon other workers said they would come to Hull House and work with them. They opened a kindergarten. Musicians and artists offered their services. Classes in music and art were started. How the foreign boys and girls loved the music! They loved to listen and they loved to play. And how they loved to work with clay in the art room and make interesting bowls and vases. After a while mothers came and learned to weave and sew. After a few years so many teachers were coming to teach and so many pupils were coming to learn that the building could not begin to hold them all. During the years when Jane Addams and her friends worked together they had to build twelve new parts to the building in order that they might care for all who wished to come.

Jane Addams did other things besides providing rooms and classes at Hull House. She worked with officers of the law to help her poor friends to keep the laws of the city. She tried to help people to keep laws that were in force but when she found that a law was not so good as it should be she worked with other people to have it changed. She thought

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also that all nations of the world should learn to keep agreements instead of going to war when they had disputes.

Some people did not like the work Jane Addams did for peace and for the poor and spoke unkindly of her. But she kept right on with her work until she was too sick to do any more. When she was living she always gave money to help run Hull House. Now some of her friends are trying to raise the money they need so other people can keep right on with the work she started.

LITANY: As suggested for November 3.

November 17

THEME: *Gratitude for People Who Work for Plenty.*

SONGS: Those selected for previous weeks.

STORY: "The Story of Kagawa"

There lives today a man whom some people say is very much like Christ. He is a Japanese and his name is Kagawa.

When Kagawa was in his teens he first learned about Jesus. When he heard that Jesus said that the two great commandments are to love God and thy neighbor as thyself he believed that Jesus was right. He thought that if people really would live with love toward one another things would be better for every one. He decided that he would try it. He knew that he must study first before he would know how to do this. For several years he studied in Japan. He lived in the poor parts of the city because he thought he would need to know more about the poor people before he could show his love most wisely. Then he came to the United States and studied until he became a minister. When he went back to Japan he chose again to live among the poorest people.

Kagawa was not very strong and life in the slums was too hard for him. He suffered for many years with tuberculosis. One time when he shared his bed with a homeless waif his eyes became infected with a disease which his bedfellow had. Sometimes his eyes become so inflamed that he can read only with a magnifying glass. But still he lives and works in the slums. For a number of years he had only one suit of clothes at a time. Whenever any one gave him an extra one he gave it to some one whom he thought needed it more than he did.

Kagawa married a young factory girl and together they go about helping people who are poor and in trouble.

Kagawa found people living in tiny ugly houses sometimes with as many as nine people sleeping in a single over-crowded room. He found old people who had no beds or houses in which to live. He comforts them by telling them of a God of love. He tells them stories Jesus told and of the work he did. He has done more than this. He has tried to change laws so that people who work in factories will get more money and be able to live in better homes. He has helped working people to unite so that together they can bring about a better life for themselves. He has studied many hours to learn why there is so much unemployment and has tried to make it possible for those who want to work and earn their own living to do so. He has written a number of books to help people to understand the religion of Jesus. He uses money that he gets from the sale of these books for the poor people. He thinks that war is always

bad and he does what he can to prevent it. He has been in prison because of this but he does not fight back for he does not think it is necessary. And every where he goes people love him because he is so kind and helpful to every one.

At first the government distrusted him and police watched every thing he did. Since then the government has called on him to give advice about working conditions. Now officials sometimes urge students to attend his meetings. Kagawa knows that he cannot do every thing alone so he gets other people to work with him. In this way he hopes to build the Kingdom of God on earth.

INCIDENTS OR STORIES ABOUT OTHER PEOPLE WHO HAVE HELPED: Stories of Jacob Riis and Edward Schweitzer may be found in *Learning About Our Church* by Nina Fraser. Incidents about the work of Mr. Ickes in connection with the government housing problem may be helpful.

A LITANY FOR BOY AND GIRL HELPER: Printed in *Pilgrim Elementary Teacher* for August, 1933.

SCRIPTURE: Matthew 22:37-39.

PICTURES of tenements and of good housing projects and of factories and factory workers under good and bad conditions.

November 24

THEME: *Gratitude for Those Who Work for Peace.*

SONGS: Those selected for preceding weeks.

"Peace and Good Will."¹ (This may be sung as a round.)

Peace and good will!

Peace and good will!

Hear how it rings over valley and hill;

Sweetly the music is echoing still—Peace!

Peace!

Peace and good will!

STORIES: "How the Bishop Brought Peace," in *Junior Worship Guide*, by Charlotte Jones.

"Working for Peace"

In a little New England village there lives a woman named Mary E. Woolley. All over the United States people know of her as a great teacher. And throughout the whole world she is known as a woman who is working and hoping that some day peace will come to all the countries of the world.

When Miss Woolley was a little girl she loved to sit at her father's knee while he talked to her of the books he knew and loved. He told her other stories too beside those he found in books. Mr. Woolley was a minister and had been a chaplain in the Civil War. As a chaplain it was his duty to pray with the

¹Vol. 1. *Through the Gateway*, National Council for the Prevention of War.

men and to comfort them and to help them to be brave when they had to fight. He learned that the war did terrible things to the men who were in the army. Many fine young men were killed. Others were crippled. These things brought unhappiness into many homes where there were little children. Mr. Woolley told little Mary some of these stories. And as she listened she began to see how bad war is. Sometimes men who had been soldiers came to her father and talked to him about what the war had done to them. Some had lost an eye or an arm or a leg. Many were discouraged because the war had left them too weak and helpless to work. Mary saw for herself some of the bad effects of the war.

When Mary grew up and became the president of a college she remembered what her father had taught her. For many years she has taught the students in her school that education puts a person in debt and that they must pay it back in service to the world. Many people think that by her efforts for peace she has paid this debt many times over.

When one person asked her how she thought peace might be brought to the world she mentioned three things people could do. She said they should read and study about war and peace, they should talk about peace, and they should send telegrams and letters to congressmen asking them to do all they can to keep peace in the world. And always she tries to do these things herself. She says that a big army and navy will not help to keep a country safe because just as soon as one country builds up a big army or navy other countries hear of it and do the same thing. Then when a dispute arises and the countries go to war it lasts longer and more people are killed and wounded. She says that the best way to protect a country from war is for all nations to understand each other and work together for peace.

Many years have passed since Miss Woolley sat at her father's knee and learned about war. There were not so many people then who saw how important it is to settle disputes between countries peaceably. Today many groups of people are working together to make our world a peaceful one. Sometimes churches do what they can to keep the peace. Many clubs work for peace. Some people who write books or send articles to magazines are working in that way to bring peace. Some of our men in the government are doing what they can to promote peace. Miss Woolley reads of all these things. She works with all of these groups. She knows that we can not expect peace instead of war until many more boys and girls and men and women in churches, schools, and homes, in clubs and governments all over the world are working together for friendship and peace among all nations.

SCRIPTURE: Isaiah 2:4a; Matthew 5; Matthew 22:37-39.

PRAYERS by the children following a period of silence when they have thought over all the people and things which make them glad and happy.

PRAYER (by the teacher):

O God of all, we are glad for the day which has been set apart as a day of Thanksgiving and praise. We wish that all people might have happy homes and churches. We pray that peace and goodwill may come on earth. We are thankful that there are people who are working with thee to make these things possible. Amen.

NOVEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By Violet W. Johnson*

THEME FOR THE MONTH: *For All Gifts and All Givers, We Give Thanks.*

Some Thoughts for the Leader

THE LAWS OF LEARNING APPLIED TO WORSHIP.

Last month we began our consideration of the three laws of learning, that is, the law of readiness, the law of exercise, and the law of effect, as they relate themselves to the question of helping juniors develop both the ability and the desire to worship. The law of readiness was discussed briefly, and in connection with it, some very recent vacation church school experiences may be noted. One of the juniors said, "I feel more like worshipping because Ruth brought the big bouquet of pink and white roses for the table," and another one remarked, after playing out of doors on a warm morning, "It's so quiet and cool in this room. It makes me think of our call to worship, 'Be still and know that I am God.' I hope we are going to use that this morning."

This month we shall think of the law of exercise, or as it is sometimes called, the law of use and disuse. The superintendent

of a certain junior department said, "We have a worship service once a month. I think that is often enough." Very well do we know that "practicing the presence of God" for fifteen minutes once a month will not make one "God-conscious" in one's everyday life and activities. When the teacher of a fifth grade class in a weekday church school suddenly remarked, "Oh, it is time to go back to school!" some of the members of the class reproachfully said, "But we haven't had our worship yet. Anyway, let's sing 'Worship the Lord in the Beauty of Holiness' and 'Holy, Holy, Holy, Lord God of Hosts,' while we are clearing up our tables," and so they did. They had come to associate their hour at the weekday church school with the thought of worship, and consequently missed something which they were accustomed to have, so their favorite and most used calls to worship came to their minds as material which they could use without any books.

The services of worship should be carefully planned, which planning may at times be a cooperative enterprise of the whole department, a class, or a small group working with the leader. The juniors themselves must take an active part in the hymns, prayers,

and other parts of the program. They will see some real value in memorizing passages of Scripture, hymns, responses, and other material when they know that they will be used in the worship services, and they enjoy using material with which they are familiar.

November 3

THEME: *Thanksgiving in Our Homes*

INSTRUMENTAL PRELUDE: The melody of a favorite hymn. (This may be selected by the juniors and used during the entire month.)

OPENING THOUGHT BY THE LEADER: (This poem may be used to introduce the thought for the month, and might well be preceded or followed by a brief, informal period of conversation.)

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each day would be Thanksgiving.

—CHAUNCEY R. PERRY

RESPONSE: (Tune: "Old Hundredth")

We'll crowd the gates with thankful song,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

LEADER: Shall we turn to Psalm 100 which speaks of the "gates and courts" about

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which we have just been singing. (The leader gives this interpretation, which may be elaborated and many more historical details added.)

One of the happiest days in the troubled history of the Hebrew people was the day of dedication of the second temple, known as Zerubbabel's Temple. King Solomon's temple had been destroyed and for years there had been no temple at Jerusalem, their holy city. When the people who had been in exile in Babylon returned home, they joined with those who had been left in Jerusalem and built a second temple to Jehovah, their God. It was not so large nor so beautiful as King Solomon's Temple had been, but to them it was beautiful, and so the day of dedication was one of great rejoicing.

They had no hymns that seemed joyful enough to express their feelings, so their poets or psalmists began to write hymns of thanksgiving and praise. The One Hundredth Psalm was written at this time, and is an invitation to the whole earth to join in the worship of Jehovah, the only true God. From this time on it was used when the people brought their offerings to the temple. For this reason, it is called both "A Psalm of Thanksgiving," and "A Psalm for the Thankoffering."

It well expresses the feelings of thankfulness and joy that the Hebrew people must have felt at the dedication of the new temple, as today it expresses our feelings of thankfulness and joy for "all the good gifts and all the good givers" that help to make the world happy for us.

PSALM 100: Read or repeated in unison from memory. (If the juniors do not know it, November would be a good time for its memorization and repeated use in the worship services.)

HYMN OF THANKS: "O Lord of Heaven and Earth and Sea," "For the Beauty of the Earth," or some other hymn of praise. **THE THOUGHT FOR THE DAY:** The leader may choose to have informal conversation about "Thanksgiving" in their homes, or tell one of these incidents.

"The Basket of Thanksgiving"

There is a beautiful story of an angel who came to earth with two baskets. In one he was to put all the "Give Me's" he heard in homes, and in the others he was to put all the "Thank you's." Far and wide he went over all the earth. He listened to the men and women, and he listened to the boys and girls. He heard many, many talk to each other, but generally they said, "Give me this," and hardly ever did they say, "Thank you." One basket grew heavier and heavier. The other basket was almost empty. The angel knew that nearly everyone had forgotten how much happier it made homes to hear more "Thank you's" and not quite so many "Give me's."

"The Two Angels"

Two angels, so medieval legend tells us, were sent out from heaven each carrying a large basket. One was to gather and bring back in his basket the prayers of those who were asking God for something which they desired. The other angel was to bring back prayers of thanksgiving for what had been given. The first angel could hardly stagger back, for not only was his basket filled to overflowing, but he carried a huge bundle on his back. But the second angel, though he had worked hard and searched diligently, brought back only a meager handful of thanksgivings.

PRAYER: That we may have "Thanksgiving" in our homes.

HYMN: "Gratitude for Home" (Tune: Canonbury)

Of all the gifts that bring us joy
And happiness from hour to hour,
The greatest ones of all we know,
Our homes, above all others, tower.
Secure in love that sees the best,
And sacrifices for our care,
We raise our grateful hearts in praise,
For parents, friends, the homes we share.
(Author not known)

November 10

THEME: *Thanksgiving in Our Country*

NOTE TO THE LEADER: The service this week emphasizes the thought of peace, since it is near Armistice Day. For this and the two following Sundays of November, suggestive materials only are given, without being formally arranged in a service of worship.

Suggested Worship Materials

HELPS IN APPRECIATION: Last Sunday we talked about Psalm 100—Why it was written, where it was used, and why it meant so much to the Hebrew people. When we attend church services, we have often sung these words, which we call "The Doxology":

Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

This tune is "Old Hundredth," so called because it expresses the same thought as Psalm 100. The word "doxology" means a short hymn of praise to God. There are many doxologies, but this one of only four short lines is the one usually spoken of as "The Doxology." It is probably used more often in the churches than any other piece of ritual or form of worship.

It was written in 1692 by Bishop Ken of England as the closing stanza of three hymns, intended for morning, evening, and midnight. These hymns were written for the boys of Winchester College, England, and were framed and hung on the walls of the dormitories where they could be seen the first thing in the morning and the last thing at night. This one stanza, however, stands out alone and is found in nearly every hymn book in use today, while we scarcely ever use or see the others.

During the Civil War, Libby Prison was filled with prisoners. Every day men died in the damp, dirty place, but every day more soldiers were brought in to take their places. One night about ten o'clock there was heard the incoming tramp of more prisoners, and among those who were thrust into the awful prison was a young minister. For a moment he looked about, and then, heart sick and home sick, he turned his face to the wall. Suddenly near an upper window a voice was heard singing this hymn of praise to God. One by one the men began to join with the singer and when the end of the four lines was reached, every man was singing, and God seemed to be very near to them, even in the awfulness of the prison. As we sing it now, shall we pay particular attention to its words and their meaning?

PSALM 100: As we repeat this psalm, shall we think of its meaning, and how it expresses the same thought of praise and thanksgiving as does the Doxology.

HYMN: "America, the Beautiful"

This may be preceded by a brief interpretation: This hymn was written by Katherine Lee Bates, a professor of English Literature at Wellesley College. She was traveling westward from Chicago, where she had attended the great Columbian Exposition in 1893, and for the first time she saw the miles and miles of waving grain, and then the "purple mountain majesties" of the Rockies. She climbed Pike's Peak, and when she returned to Colorado Springs she expressed her feelings of wonder and appreciation by writing the words of this hymn.

Since we are thinking today about "thanksgiving" in our country, shall we note that each stanza ends with a prayer that America may match the beauties of her marvelous scenery, the bravery of her pioneer forefathers, and the loyalty of her patriots through all the years with a noble spirit of self-control and brotherhood.

A LITANY OF THANKSGIVING:

Leader: Our Father, the Giver of all good things, we bow before thee now with grateful hearts.

That thou watchest over us in the darkness, and in the daytime.

All Sing: "Father, Now We Thank Thee." (Printed herewith)

Leader: That we find delight in the beauty of the sky and earth, in the stars and in the flowers;

That thou hast given us the seasons of the year, the seedtime and the harvest.

All Sing: Father, now we thank thee, etc., **Leader:** That we live in a free country, and that we can help to make and to keep our country peaceful.

All sing: Father, now we thank thee, etc.,

STORIES: "The Boy Who Served His Country," from *The Way of the Gate* in "The King's Highway Series"; "The International Peace Garden," from *We All Need Each Other* by Mary Jenness; or the following story of Richard Rush, which was compiled from material secured by the writer during a visit to the gateway at Blaine, Washington.

"More than one hundred and fifty years ago there was born in Philadelphia a boy named Richard Rush. As he grew up, his father and mother taught him to believe that if you had courage you could do more by kindness than by force and war.

As a young man, he went to Washington and began to work for the United States Government in the State Department, and he was still there when the War of 1812 broke out, that was between the United States and England, Richard Rush loved peace, but he had to watch frowning forts being built along the Canadian border, and battleships threatening each other on the Great Lakes and the St. Lawrence River.

Then when the war was over, a long, official looking letter came one day to Richard Rush. It was from the officers of the army and navy who still guarded the northern boundary of the United States. It said, "The government must send more troops to replace those withdrawn; make all speed to build and equip ships to watch every port on the Great Lakes; build large forts at important points. More money is needed. More men are needed."

As Richard Rush read the letter he said, "More misunderstanding and trouble between nations that should be friends. This cannot go on. I must try to do something about it." He went straight to the British ambassador and said, "Your country and mine should not build more forts and battleships. We should do away with what we have, and live at peace with each other."

The British ambassador, whose name was Bagot, liked Richard Rush, and believed that what he said was true. They became good friends, and began to work together on their peace plan. After awhile Rush was made Attorney General for the United States. Then he and Ambassador Bagot each signed an agreement for his own country, saying that there should be no more forts or battleships between Canada and the United States. So the first unarmed boundary in the world was arranged in 1818, and ever since then Canada and the United States have lived at peace, with a boundary line of four thousand miles without a fort or a gun.

In 1918, or when the two countries had been at peace for one hundred years, there were great celebrations all along the border. At Blaine, Washington, the people built a gateway, half on Canadian ground, and half on the United States. There are two flag poles at the top, on one of which flies the flag of the United States, and on the other the flag of Great Britain. On the inside of the arch these words are chiseled, "Open for One Hundred Years—May These Doors Never Be Closed." So Richard Rush had a chance to show that what his father and mother had taught him as a boy was true—that if you had courage you could do more by kindness than by force and war."

HYMNS: "O God of Love, O King of Peace," and "Thy Kingdom Come, O Lord."

Father, Now We Thank Thee!¹

The musical score is written for two voices (Soprano and Alto) and piano accompaniment. It is in 4/4 time and G major. The melody is simple and hymn-like, with a key signature of one sharp (F#). The lyrics are: "Fa - ther, now we thank thee! Grate - ful - ly we raise Hap - py hearts and voi - ces, Full of love and praise."

¹From *Worship and Song*, by Winchester and Conant. Copyright The Pilgrim Press. Used by permission.

November 17

THEME: *Thanksgiving with Our Friends*

THOUGHT FOR THE LEADER: This poem expresses the thought which we feel might well be stressed, and the leader may care to use it as the opening thought of the service.

"Thanks Be To God"

I do not thank thee, Lord, that I have bread to eat while others starve;

Nor yet for work to do while empty hands solicit Heaven;

Nor for a body strong while other bodies flatten beds of pain.

No, not for these do I give thanks!

But I am grateful, Lord, because my meager loaf I may divide;

And that my busy hands may move to meet another's need;

Because my doubled strength I may expend to steady one who faints.

Yea, for all these do I give thanks!

—JANIE ALFORD

HYMNS: "The Doxology," "I Would Be True," "Thank God for Friends" (from *Elementary Magazine*, October, 1931); "O Father, Thou Who Givest All" (from the *New Hymnal for American Youth*); "For All the Blessings of the Year" (from the *American Junior Church School Hymnal*).

WHAT THE BIBLE SAYS ABOUT THANKSGIVING WITH OUR FRIENDS: Psalm 133:1; Matthew 5:9; John 13:34; Philemon 4.

PRAYER: For health and home and friends, I thank the Father kind,
I cannot count his merices o'er, so many gifts I find.

STORIES: "The Four Lost Words" by Jay Stocking, in *Queery Queer*, or the following:

"On Thanksgiving Day"

"If you want to be happy on Thanksgiving Day," said Farmer Brown, "you must share something nice."
"Yes, that's so," agreed Mrs. Farmer Brown, "so let's decide right now what we will share."

"I know," Farmer Brown said, right away. "We will send the biggest, fattest turkey that we have to Mrs. Green and her children." "That is the very thing!" agreed Mrs. Farmer Brown. And so the biggest, fattest turkey was made ready, and Farmer Jones took it over the field to Mrs. Green's little house.

"I've brought you and the children a Thanksgiving gift," he said with a smile, for he was beginning to feel happy already. Mrs. Green thanked him, and the children jumped up and down and clapped their hands for joy.

"And now I know what we can do," said Mrs. Green. "We can send the chicken we were planning to have for our Thanksgiving dinner over to old Aunt Susan. She won't have a chicken I know, so I'll just cook this one all nice and brown, and then you children can take it over to her while I roast this fine turkey Farmer Brown brought us. You know, if you want to be happy

on Thanksgiving Day, you must share something nice."

So the chicken was cooked, and the children climbed the hill and crossed the meadow to the little house where old Aunt Susan lived with her sister.

"Well, upon my word," she said happily, as she opened the door and saw the brown chicken, "now isn't your mother a good neighbor!" The children came in for a little chat, and when they had gone on back over the hill and across the meadow to their home, old Aunt Susan said to her sister, "Now I know what we can do. We can take the nice roast beef that we were planning for our Thanksgiving dinner over to Mandy. She works hard to take care of her little black children, and I know she won't have any roast beef for dinner. And, as you know, if you want to be happy on Thanksgiving Day, you must share something nice." So she roasted the beef and took it across the field to Mandy's little house.

"Why, Miss Susan!" Mandy said when she opened the door and saw what she had brought. "How good you white folks are to Mandy and her little children!"

And the children crowded around to smell the nice roast beef and asked how soon they could eat dinner. "Oh, not for a good while yet," Mandy told them. "I'll tell you what we are going to do first. Now that we have this nice roast beef for our dinner, I am going to send the gingerbread that I made for us over to that little lame girl who lives across the way. You know, if you want to be happy on Thanksgiving Day, you must share something nice." And so Mandy put the spicy brown gingerbread on a fresh, white napkin and the children took it over to the little lame girl.

"Oh, oh, oh, how good it does smell!" the little lame girl said, as she slipped the white napkin back and snuffed at the gingerbread. "How kind it was of Mandy to make it for me, and how good of you to bring it!" But the little black children just smiled and hurried back home to their dinner of roast beef.

When they had gone, the little lame girl cut a big slice of the gingerbread and put it on a plate, then she poured out a glass of milk and was about to begin when she saw a little bird on the window sill. He looked cold and hungry.

"Oh, if you want to be happy on Thanksgiving Day," the little girl said out loud, with a little laugh, "you must share something nice." And so she carefully raised the window and put a piece of gingerbread on the sill for the little bird. As she ate her dinner she watched him hop nearer and nearer, until by and by he was eating the gingerbread right out of her hand. Then he started away, but he seemed to think of something, for he stopped and looked all around. Then he began to sing and sing.

"Why, I think he is singing something to me!" the little lame girl said. "Oh, I know just what he is trying to say: 'I'll share my songs on this Thanksgiving Day.' And that is just what the little bird was singing, and all the people who heard him said, 'We have never heard such sweet music as the little bird is making on this Thanksgiving Day.'" (Retold from memory. Source not known.)

November 24

THEME: *Thanksgiving for Our Churches*

CALL TO PRAISE:

Leader: Psalm 116:12

Juniors: Psalm 86:9-12

All: Psalm 150:1-2, 6

CONVERSATION: Concerning things for which they are thankful. Lead their

thoughts from the food, clothes, homes, etc., which no doubt they will suggest, to their church life and what it means to them. Speak of Christian churches all over the world, with their people worshipping the same God, although in many different ways and in many different tongues. Discuss the contributions of other races and countries to each other and to us, and think of the things we would not have in our churches if other nations had not shared with us, such as hymns, pictures, even the Bible itself. The juniors may be interested in looking over their hymnals, finding familiar hymns that people from other nations have written.

Some one has said, "Who grows from day to day in love and beauty and understanding, thanks his Maker well," so we are thinking today of trying to understand other people who worship the same God we do, even though they may do it very differently, and of showing our gratitude to them.

Harry Webb Farrington has written a poem called, "All the World," one stanza of which helps us to think of people all over the world as they express their love with songs and gifts.

The whole world came to church today,

Their praise and gifts to bring;

In every tongue to sing and pray,

And worship Jesus, King of all.

Not as the Wise Men, riding far,

To find him in one place;

His spirit, coming where we are

Binds hearts of every race.

HYMNS: "Faith of Our Fathers;" "Jesus Shall Reign;" "Let the Whole Creation Cry;" "Come, Ye Thankful People, Come;" "In Christ There Is No East or West."

SCRIPTURE: Psalm 100, Psalm 117, Psalm 67, Psalm 47:6-9.

OFFERING HYMN: "Thy Work, O God, Needs Many Hands," from the *Junior Church School Hymnal*, also found in the January, 1934, *International Journal of Religious Education*.

(It is hoped that some sharing project will be carried out by the juniors during this month, so that they are given the experience of practicing "thanksgiving" in connection with their church school work.)

PRAYER:

Our Father, we ask thee to grant to all seeking people understanding of the hearts of others and a desire to help, even as they themselves look for and appreciate kindness and understanding from those about them. Help us to follow the example of Jesus, who was a friend to all, and who taught us that all nations belong to thee. Amen.

NOVEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Elizabeth Hubbard Bonsall*

Theme for the Month: *Gratitude*
For the Leader

Those who have studied about the American Indians have been surprised to find what a large proportion of their prayers are those of thankfulness. The following Iroquois Chant is typical:

"We are grateful for Thy favors,

We are grateful for all Thy gifts,

Continue to bestow these favors, and withdraw them not,

Thy children live by Thy bounty."

But while being thankful and appreciative are excellent qualities to have, they are not enough alone. Thankfulness should lead to a desire to be worthy of the gifts, and a willingness to share them with others.

The Sunday before Thanksgiving should represent the climax of the services, when an opportunity is given to show thankful-

ness by sharing with others. Decide where your gifts shall go early in the month. Perhaps a committee of members of the department can help in making the decision. Then tell the department all that you can about the institution or organization to which you are making your gifts, so that the giving may be intelligent and meaningful.

November 3

THEME: *Gratitude for the Beauty of the Earth*

PRELUDE: Joyful music

CALL TO WORSHIP: Let us worship the Lord in the beauty of holiness

HYMN: "God Who Touchest Earth with Beauty"

BIBLE READING: Selections from Psalm 104

PRAYER:

O God, we thank thee that thou hast placed us in this beautiful world which thou hast made. Give us eyes to see and enjoy the wonders of thy creation. May we not by our thoughtlessness and carelessness injure or destroy anything which thou hast made. Help us rather to work with thee in making this

world more beautiful. Create in us pure hearts, O Lord. Amen.

HYMN: "For the Beauty of the Earth"

READING (by the leader):

Many times we find the spirit of gratitude and thankfulness in the hearts of those in whom we might least expect it. Helen Keller, whose eyes and ears are unable to bring to her many of the glories of the outside world, nevertheless rejoices that these things exist, and that her friends enjoy them. As best she may, she takes pleasure in the warm sunlight, the soft winds, and the feeling of the good earth and all that comes within her reach.

A crippled girl named Ida Gracey wasted no time in bemoaning her fate. Instead she was grateful that she lived in a land where she was cared for, and that her friends wheeled her out on porches where she could see the mountains and trees and stars. She thought of crippled children in other lands, who were suffering needlessly and did not have the loving care which she did. She wished that somehow she might help them so that they too could enjoy this beautiful world. One day a doctor in the hospital brought his little girl to see Ida Gracey, and in her hand was a ten dollar gold piece to start a fund for a hospital for crippled children in China. Other friends made contributions and now, on the very spot where crippled children had been abandoned before, because their parents did not know how to care for them, stands the Ida Gracey Hospital.

—Adapted from *Brave Adventurers*.

*Swarthmore, Pennsylvania.

HYMN: "This Is My Father's World"

November 10

THEME: *Gratitude for Peace and Friendship*
CALL TO WORSHIP: The Lord has said, "My House shall be a House of Prayer for all people." Let us sing praises unto the Lord.

HYMN: "For Peace and for Plenty"

BIBLE SELECTION: Ruth 1:1-7

A Pageant of Peace and Friendship

(Quiet, appropriate music may be played softly throughout)

CHILD (seated in arm-chair looking at Bible story book): I like these stories, even if they were written long, long ago. I wish I could play with some of the boys and girls I have been reading about. I know we would be good friends. (Closes book, yawns, and stretches. Enter FATHER TIME with flowing beard, long cloak, and scythe. He sighs as he walks, then stands leaning on his scythe.) Why Father Time, what is the matter? You seem very sad.

FATHER TIME: Why shouldn't I be discouraged? The world itself is very beautiful with fertile valleys, rugged mountains, crystal lakes, and the gorgeous colors of the autumn leaves and brilliant sunsets. Everywhere I look the heavens and earth are showing the glory of God. Why is it that the people of the earth cannot all live happily together, enjoying the good things of the earth and helping one another. Instead they are constantly at war, and are making preparations for war, with distrust and prejudice and hatred following.

CHILD: But Father Time, it is only the older people who feel this way. The children of the world are friends. We like to play games with one another and sing songs and look at pictures. I have just been reading about a woman named Naomi, a Jewess, who went with her husband and two boys to live in Moab. I'm sure that the children in this new land were kind to Naomi and her family for the boys married girls of Moab, Ruth and Orpha. And they seemed like daughters to Naomi.

FATHER TIME: My child, that was long ago. People were more hospitable then.

CHILD: I'm sure that the children of today have that same friendly feeling toward one another. Here are some coming now.

(Enter JAPANESE GIRL and AMERICAN GIRL hand in hand.)

AMERICAN GIRL: Last Easter when I was in Washington I saw the cherry trees in bloom which your country gave to ours. I can't imagine anything more beautiful.

JAPANESE GIRL: We Japanese do love flowers. Here is one for you (presents a chrysanthemum). But flowers aren't everything. I shall never forget how the people from America helped us at the time of the earthquake in Tokio. You fed thousands of us, and helped in rebuilding our homes. (They pass and stand in the background. Enter DUTCH BOY and INDIAN BOY.)

INDIAN BOY: What fun it must be to walk in wooden shoes! May I try them on?

DUTCH BOY: Certainly. We don't wear wooden shoes very often now in my country. Holland is changing as other lands are. We like to ride bicycles and play games and run as you do, and wooden shoes are in the way. You have a bow and arrow. Will you show me how you shoot?

INDIAN BOY: My ancestors had to depend upon hunting for their living, and then they could shoot the birds on the wing. But my family now are farmers and we shoot with bows and arrows only for practice. It may seem strange to you that my family have a farm, but the American Indians were the first to cultivate corn,

potatoes, squashes, and many other common vegetables.

DUTCH BOY: I'm glad to know this. My family have a garden too. We raise tulips, and it is glorious when the flowers are in bloom.

INDIAN BOY: I've seen pictures of the tulip gardens in Holland. I love the bright colors. (They move toward the background, talking and looking at the bow and arrows.)

(Enter JEWISH BOY and NEGRO BOY.)

JEWISH BOY (holding small evergreen tree): Planting trees on the mountainsides is hard work, but it must be done if many of us Jews are to live in Palestine. I want to thank you and the other children all over the world who are helping us in this great work. We are glad to have a land of our own, and sing as we labor in the fields. You sing as you work too. Won't you teach me one of your songs?

NEGRO BOY: I know a great many. I wonder which you would like the best. The words of some of them come from the old Jewish writings: "Go Down, Moses;" "Swing Low, Sweet Chariot;" and "We Are Climbing Jacob's Ladder." I know one you would like: "Ain't Goin't Study War No More." It's easy to learn too. Will you try to sing it with me? (They sing it together.)

FATHER TIME (stepping forward): I was wrong to be downhearted. There is hope in the children of the world. They do not have hatred in their hearts. They can build a new world more beautiful than the old, where the spirit of love and friendliness shall rule.

CHILDREN (join hands and sing): "In Christ There Is No East or West."

PRAYER: Father, who hast made of one blood all nations for to dwell on the earth, we thank thee for the truths we may learn from children. May they keep the spirit of friendship and teach us how to live together as members of one family in Christ. Amen.

November 17

THEME: *Gratitude for Home and Country*

HYMN: "O Beautiful for Spacious Skies"

RESPONSIVE PRAYER:

Leader: Our Father, we are glad that we live in a land where we are free to worship thee. For the many happy homes where children and parents work and play together—

Response: We thank thee, our Father.

Leader: For our schools where children of many races and creeds learn to understand one another better as they compete in classes and sports—

Response: We thank thee, our Father.

Leader: For those scientists and doctors who have worked unselfishly for our welfare—

Response: We thank thee, our Father.

Leader: For miners and laborers in places of danger who are risking their lives for the sake of our comfort—

Response: We thank thee, our Father.

Leader: For those, unknown and unrecognized, who are working faithfully in the common places—offices, factories, kitchens, and laundries—

Response: We thank thee, our Father.

Leader: And for Jesus, our Best Friend, who has taught us that all men are brothers, and that thou art our Father, very near to all of us. We thank thee that we may say the prayer which he taught us:

The Lord's Prayer

PICTURE STUDY: Show a picture illustrating thankfulness in the home: such as, one of Millet's, or "Fishgebet" by Von Uhde, or "The Thankful Poor," by Tanner, a Negro painter. Mention some of the particular features of interest in the picture.

HYMN: "Heaven Is Here, Where Hymns of Gladness"

November 24

THEME: *Gratitude for Freedom and Opportunity for Service*

CALL TO WORSHIP: Let us give thanks unto the Lord for his goodness unto us, his children

HYMN: "Come, Ye Thankful People, Come"

BIBLE READING:

"This day is holy unto the Lord your God; mourn not, nor weep.

Go your way, eat and drink, and send portions unto them for whom nothing is prepared. The joy of the Lord is your strength.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

—Selected from Nehemiah 8:9-12.

DOXOLOGY: "Praise God from Whom All Blessings flow"

PRAYER:

Dear Father, we thank thee for life and the joy of living. We are glad to be free from those things which bind and hinder us within as well as without. May we use our freedom well in choosing those things which are of greatest worth. May we realize that one of our greatest blessings is the privilege of sharing with others.

LEADER: When the Hebrews returned to their own land after the exile, and had rebuilt the walls and gates of their city, they gathered together to hear the reading of God's Word. Then a holiday was proclaimed, with joy and feasting. Those who had more than they needed were to share with those who were less fortunate. The first holiday to be celebrated in our land was one of thanksgiving when the pilgrim fathers invited the Indians to join with them in a feast of gratitude for God's care, especially in providing food for the coming season. For over three hundred years we have kept this service, and we are glad that today we have the opportunity of giving—perhaps from our abundance, or perhaps at a real sacrifice on our own part.

ILLUSTRATED HYMN: "Where Cross the Crowded Ways of Life"

A scene of "wretchedness and need" may be represented on the platform—in one corner a father lying on a cot with head bandaged; in another a mother seated at a small table bowed down with despair. Several children in tattered clothing are grouped around her. While the music for the hymn is played over two or three times, a relief worker (Red Cross or Salvation Army) enters with a basket of food and clothing. The mother and children in pantomime thank the worker who seats herself beside the father, gives him a drink, counts his pulse, and then during the singing of the stanzas the members of the department come forward, placing their offerings on a table at the side.

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NOVEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Gladys E. Gray*

THEME: "Now Thank We All Our God"

Last month we faced the challenge of making Christ's law of love operative in every area of our social relationships. We renewed our pledge to help bring in the Kingdom of God. This month, in the light of that pledge, we are thinking of some of the great spiritual resources on which we can depend in our cooperative work for the Kingdom, and we are offering our very real thanksgiving for those blessings.

The theme for the entire month may be summed up in that great German te deum of the 17th century, "Now Thank We All Our God with Heart and Hands and Voices"—which those German Christians could sing even after the terrors of the Thirty Years' War—or in the lovely modern hymn of Dr. Warmingham's:

Spirit of God, for every good
Granted in Sacramental mood,
We raise our song of gratitude, Alleluia!
For wooded hills in verdure dressed,
For jeweled waters, wind-caressed,
For ample skies with glories stressed, Alleluia!
For beauty's benedictive moods,
For friendship's pure beatitudes,
For truth's eternal rectitudes, Alleluia!
For childhood's luring potencies,
For youth's invigorating dreams,
For manhood's fuller prophecies, Alleluia!
And for thyself, O spirit-Lord,
Creative Truth and Living Word,
We sing today in deep accord, Alleluia!
(NHAY, tune: "Victory")

Either of these may be used throughout the month so that each person may learn them and have them as a permanent part of his spiritual vocabulary.

Incidentally, why not compile your own *Book of Worship*? This is particularly valuable if you are forced to use an out-of-date hymnal. Include in it the special hymns not in your own book, class or department prayers, other prayers, poems, responses, pictures, litanies, and the like. Last month there were several suggested responsive services. This month there are other types of material too. Whatever you try out and find to have real value in helping your group worship should have a place in your permanent book of resource material.

This month's service themes offer wide possibilities for individual treatment. There are so many things for which we should give thanks. You may choose others, but for these suggestions we will consider four: Work—Friendship—Beauty—Christ.

November 3

THEME: "Now Thank We All Our God for Work"

For each of these themes think through your own reasons for gratitude for these particular gifts. Then build your service. You may center this service on the interpretation of one of Beneker's great industrial paintings, such as "Men Are Square," as a symbol of all modern workers. (Miniature reproductions of this picture in color, at 2c each, are available from the Art Extension Press, Inc., Westport, Conn. Perhaps you can purchase one for at least every two people in your group. Or use one of the large prints at the front of the room.) From the Artex Guide to this picture, I am permitted to quote the following:

This painting well justifies Beneker's fame as an exponent of the dignity of the laboring man in relation to art. It carries out the theme of the square man, in line and expression: in the square and level gaze, in the square mouth and chin, in the squareness of the shoulders. Thus the design becomes symbolic of the "square" character of the working man. The dark background is well chosen to set the figure off by contrast. The hoisting-block over his right shoulder identifies his trade as that of the steel-worker; but by its dimness subordinates the trade to the man.

Suggestive Questions:

1. Where do you think this man works?
2. Why does he have to be strong?
3. How does the artist show the man's strength?
4. Have you ever seen a steel mill?
5. Have you ever seen anyone who works in one?
6. What do you understand by the expression "Men Are Square"?
7. Does this man look "Square" as well as Strong?
8. How is a square man strong in other ways?

For a prelude, what could be more appropriate than Bach's "Prelude and Fugue in E Minor," played on the organ by one of the great Christian workers, Dr. Albert Schweitzer—musician, surgeon, missionary? (Victor Record 9741, \$1.50) The words of one stanza of William G. Tarrant's hymn may provide the call to worship:

"My Master was a worker, with daily work to do,
And he who would be like Him must be a worker, too.
Then welcome honest labor, and honest labor's fate,
For where there is a worker the Master's man is there." (CSH)

There are many hymns from which to choose:

"God Bless All the Workers" (CSH)
"We Bear the Strain of Earthly Toil" (NHAY)

"Awake, My Soul, Stretch Every Nerve"—fine closing hymn

"Jesus, Thou Divine Companion" (NHAY)
"O Son of Man, Thou Madest Known" (CSH)

Or this lovely hymn by Joseph Beaumont Hingley (ASH):

Come, Master Workman, work with us,
And till the soil or grind the grain.
Be partners in the busy mart,
That taxes strength and wearies brain.
Leave bells of praise for bells of toil,
And altar bowls for pots of clay,
And censors sweet where spikenard burns,
For furnace, glowing as the day.
Aloft, 'mid pinnacles of steel,
We dare to stand and build with thee;
And when in timbered darkness deep,
We dig and delve, our Comrade be.
At home, at school, in church, in court,
On thronging street, in cell alone,
On mountain top, or ocean wild,
Dear Master, make our tasks thine own.
"My father worketh and I work,"
Oh Christ, whom men and angels laud,
Come share with us the toil and sweat,
Thou, Son of toil, thou Son of God.

You will probably want to use Oxenham's "Sacrament of Work" (CSH) following the picture interpretation and just before the final hymn.

You may substitute Dürer's "Praying Hands" (service and interpretation in *Christian Worship for American Youth*—Atheam) or the story of Dr. Schweitzer's work, as the highlight.

You may be more interested in modern industry and wish to include not only thanksgiving for work, but the challenge of our responsibility for working conditions. With the same call to worship, prayer hymn, picture interpretation, and Oxenham's "Sacrament," you would shift to the hymn tune, "Industry" (ASH, NHAY) for the prelude, or another recording—this time the appropriate male chorus, "Anvil Chorus." Your first hymn might be Studdert-Kennedy's "When through the Whirl of Wheels, and Engines Humming" (ASH, NHAY). Following the prayer hymn, though, your service would outline as follows:

Leader: "Steel" or "The Riveter"—Joseph Auslander

Hymn of Dedication: "And Did Those

Feet in Ancient Times" (ASH, NHAY)
Benediction

November 10

THEME: "Now Thank We All Our God for Friendship"

In view of Armistice Day you may want to strike a note for world peace, as well as give thanks for friendship itself. Here is an outline for such a service:

PRELUDE: "Ase's Death," Grieg (Victor Record 35793, or hymn tune, ASH, NHAY)

CALL TO WORSHIP: "God's Call to Friendship" John 3:16, 17; 5:20. I John 4:10; 3:1; 4:19, 21. Hebrews 12:16. Romans 12:2. (From *Christian Worship for American Youth*)

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother," Whittier

PRAYER OF REPENTANCE (in unison):

Our heavenly Father, we realize how much is demanded of us, as friends of one another, of Jesus Christ, and of all the world. We know that we have failed to live the friendly life; we have been ungracious and unkind; we have failed to do little deeds that would have helped; we have hurt those for whom we care. Forgive us, we pray, and grant that Christ may dwell in our hearts, so that we may show ourselves friends to all. Give us high standards, noble ideals, and the power to live up to the best we know. Through Jesus Christ, our Lord. Amen. (From "A Service of Friendship," CSH)

THE CALL TO ACTION:

Solo: Tune: "Ase's Death," ASH, NHAY

Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!
Who goes there, at the dawn,
Across the sunswep plain?
We are the hosts of those who swear:
"It shall not be again!"

—THOMAS CURTIS CLARK.

The Voice of the Dead: "The Boy in Armour," Hagedorn, from *Red Harvest*.

Hymn: "Turn Back, O Man"—Tune: "Pilgrims' Chorus," ASH

The Voice of the Living: Your own excerpts from the speech of James Green, representative of the Intercollegiate Disarmament Council to Disarmament Conference, on Feb. 6, 1932 (from *The Welspring*, Congregational Publishing Society)

HYMN OF DEDICATION: Tune: "Victory"

No longer, Lord, thy sons shall sow
Hated and death where poppies blow;
Peace out of harrowed lives shall grow. Alleluia!
No more shall flares and rockets rain
Pallor on sons and fathers slain;
Justice shall vanquish grief and pain. Alleluia!
Peace-Maker, Christ, whose living word
Quieted waves and sheathed the sword,
Show us thy risen spirit, Lord. Alleluia!

Till souls of all the crucified
Waken from sea and mountainside,
Hailing the dream for which they died. Alleluia!
Then shall we stand, as Mary stood,
Knowing thou livest, life is good,
Making all men a brotherhood. Alleluia!

—EARL MARLATT. (NHAY) Used by permission of the author.

BENEDICTION:

Group in Unison:

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with floodtides of Thy Love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

—MAURICE ROWNTREE²

Leader:

The Lord bless you and keep you,
The Lord make his face to shine upon you,
The Lord lift up his countenance upon you,
And give you peace. Amen.

Facing a need for racial friendship in your group, you might select your materials from the art and literature of a particular race. If you wish to keep the topic general, your Scripture might be "In Praise of Friendship"—Ecclesiasticus 6:5-17; your hymns—"Touch

²From *Quotable Poems*, Vol. II. Willett, Clark and Co. Used by permission.

*Geneva, New York

¹Hymnal abbreviations are used throughout these services as follows:

ASH—*American Student Hymnal*, D. Appleton-Century Co.

CSH—*Church School Hymnal for Youth*, Westminster Press

HLA—*Hymns for the Living Age*, D. Appleton-Century Co.

HYP—*Hymnal for Young People*, A. S. Barnes and Company

NHAY—*New Hymnal for American Youth*, D. Appleton-Century Co.

of Human Hands" (NHAY), "Let Not Thy Hands Be Slack" (ASH), or "It is My Joy in Life to Find" (ASH); while another poem, "The Stimulus of Friendship," by an unknown author, may serve as a call to worship:

Because of your firm faith, I kept the track
Whose sharp set stones my strength had almost spent—
I could not meet your eyes, if I turned back,
So on I went.

Because of your strong love, I held my path
When battered, worn and bleeding in the fight—
How could I meet your true eyes, blazing wrath?
So I kept right.³

November 17

THEME: "Now Thank We All Our God For Beauty"

This topic immediately suggests several familiar hymns:

"For the Beauty of the Earth"

"Seek Not Afar for Beauty"

"Worship the Lord in the Beauty of Holiness"

"My God, I Thank Thee"

"We Thank Thee, Lord, for This Fair Earth" (HYP)

Whatever materials of worship you use, however, don't forget that we are giving thanks for beauty. Let your room show it. An improvised altar, with candles and flowers, or with a beautiful picture above it, will make a lovely center of interest. And you might try hanging lengths of red or purple brocade coat lining from ceiling to floor behind the altar. If it is night, or if you can effectively block out the light, you may use a stereoscopic lantern with slides for your entire service. You can secure illustrated hymn slides from your denominational headquarters, or you may form your own. Here is a suggested hymn with the slides chosen at random from the catalogue of Victor Animatograph Company, Davenport, Iowa. (It would be more interesting and worth while to take special snapshots of nearby scenes which seem to fit the words and make them into your own slides for this particular hymn.)

With or without slides, you may wish to prepare an "Act of Praise for All Beauty," using those types which mean most to your group—art and painting, music, poetry, nature, human life as revealed in Jesus, etc. Here are sample sections, using interpolated verse:

"FOR POETRY":

Leader (while slide is being shown):

Words with the freesia's wounded scent I know,
And those that suck the slow irresolute gold
Out of the daffodil's heart; cool words that hold
The crushed gray light of rain; or liquidly glow
The wild bee droning home across the glow
Of rippled wind-silver; or, uncontrolled,
Toss the bruised aroma of pine; and words as cold

As water torturing through frozen snow,
And there are words that strain like April hedges
Upward, lovely words with tears on them;
And syllables whose haunting crimson edges
Bleed: "O Jerusalem, Jerusalem!"
And that long star-drift of bright agony:
"Eli, Eli, lama sabachthani!"

—JOSEPH AUSLANDER⁴
Group (reading from another slide): God Be Praised for the Beauty of Living Words.

"FOR MUSIC"—use a recording, or other special music, in place of poetry.

"FOR HUMAN LIFE":

Leader (While the slide of event in Jesus' life is being shown):

O God, I love Thee in the stars at night
Under the still eternity of sky;
Teach me to love thee in the passer-by,
For thou hast said that this is loving right.
I hear Thee in the stars whose silence sings,
And in the shout of dawn Thy voice I know;
Teach me to hear Thee in the joy and woe
Of men who speak of trivial earthly things.
I see Thee when the world is full of sleep
Walking upon the moon-path of the sea;
Teach me by all the tears of Calvary
To know Thee in the eyes of all that weep.
There are so many things that I would say,
God-soul of beauty, teach me how to pray!"
—NADEJDA DE BRAGANCA⁵

³From *Quotable Poems*, Vol. I, Willett, Clark and Co. Used by permission.

⁴From *Sunset Trumpets*, published by Harper and Brothers. Used by permission.

⁵From *The Forum*. Used by permission.

An Illustrated Hymn with Suggested Slides

God, who touchest earth with beauty,
Make me lovely, too;
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters
Make me crystal pure;
Like thy rocks of towering grandeur
Make me strong and sure.

Like Thy dancing waves in sunlight
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too;
Keep me ever, by Thy Spirit,
Pure, and strong, and true.

—MARY S. EDGAR

Words and music

"Crystal Cascade in New Hampshire."

"Cathedral Rocks in Yosemite"

"Hope Lake in California"

"Edge of Pine Forest"

"Sunset above Clouds at Pike's Peak"

"When I Consider Thy Heavens"

Words and music

Group: God Be Praised for the Beauty of Human Lives as Revealed in Jesus.

But you see the idea. Your prelude may also be a recording, your call to worship the familiar poem of Sara Teasdale's—"Life Has Loveliness to Sell" (NHAY), and your final hymn this one of Stuart Wilson's (NHAY):

Praise we the Lord who made all beauty
For all our senses to enjoy;
Owe we our humble thanks and duty
That simple pleasures never cloy.
Praise we the Lord who made all beauty
For all our senses to enjoy.

Praise him who makes our life a pleasure,
Sending us things which bless our eyes;
Thank him who gives us welcome leisure,
That in our hearts sweet tho'ts may rise.
Praise him who makes our life a pleasure,
Sending us things which bless our eyes.

Praise him who loves to see young lovers,
Fresh hearts that swell with youthful pride;
Thank him who sends the sun above us,
As bridegroom fit to meet his bride;
Praise him who loves to see young lovers,
Fresh hearts that swell with youthful pride.

Praise him who by a simple flower
Lifts up our hearts to things above;
Thank him who gives to each one power
To find a friend to know and love.
Praise him who by a simple flower
Lifts up our hearts to things above.

Praise we the Lord who made all beauty
For all our senses to enjoy;
Give we our humble thanks and duty
That simple pleasures never cloy.
Praise we the Lord who made all beauty
For all our senses to enjoy.

—From *Enlarged Songs of Praise*, by permission of Oxford University Press.

NOTE:—As arranged in NHAY, to the tune "Church Vigilant," only the first four lines of the first, second, and fourth stanzas are used.

November 24

THEME: "Now Thank We All Our God for Christ."

What does Christ mean to your group? For which aspects of his life and character are you most thankful? On the answers depend the contents of this service—this Thanksgiving Sunday when we render our thanks for the greatest gift of all, Jesus of Nazareth.

A prelude? That thrilling version of the familiar hymn, "Fairer Lord Jesus," as arranged by Christiansen and sung by the St. Olaf Choir (Victor 35813, \$1.50). Otherwise you will use that hymn, or possibly, "Father of Lights, in Whom There Is No Turning" (ASH, NHAY), as an opening hymn. Then, perhaps the Lord's Prayer, in unison, followed by a choral "amen."

There are several possibilities for the highlight of your service:

(1) If you have the equipment and money, you might use one or two reels of the moving pictures of the life of Jesus, put out by Religious Motion Picture Foundation, 140 Nassau St., New York City;

(2) A Meditation Upon the Character of Jesus—from *Book of Prayers for Students* or, better, one based on your own thinking;

(3) Talk by leader; or

(4) A responsive service of your own, based on the familiar hymn, "We Would See Jesus," with interpolations from modern poetry and slides (if you did not use this

suggestion last Sunday). It would help the apparent continuity if the slides were chosen from the paintings of one artist—Hofmann, Tissot, or Copping. Therefore, if you decided to give thanks for the outstanding events in the life of Christ—birth, boyhood, teaching, healing, passion, resurrection—sections of the service would appear something like the following:

A THANKSGIVING FOR THE LIFE OF JESUS

For His Birth:

Leader: Let us make our thanksgiving for the life of our great leader, Jesus the Christ.

Group: Sings first stanza of "We Would See Jesus," from slide.

Leader (During showing of Tissot's "Adoration of Mary"):

To be Himself a star most bright
To bring the wise men to His sight,
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His will,
That folk like us might find Him still.

—JOHN ERSKINE⁶

Group: We Give Thee Thanks, O God, for the Birth of Jesus.

For His Passion and Resurrection:

For the sections on Jesus' passion and resurrection there is no equivalent stanzas in the hymn. Can you add your own in the same spirit?

From Nazareth He comes, the carpenter
Who knows of hammering and blows that break
The worker's hands. From Galilee He comes,
The fisherman who walks upon the lake,
Through fields of harvest, ripe for plucking grain;
Along the dusty roads that go beside
The vineyards, Christ, the noble carpenter,
Goes to the city to be crucified.

Jerusalem's streets are filled with those
Who cry, "Hosanna!" and others, "Crucify!"
For all of these He hangs upon the cross
That lifts itself into the purple sky.

For all of these the Master lived and died,
His lamp is tall and bright; our lamps are dim,
But we can see the way ahead of us,
For where the Master goes we go with Him.

—RAYMOND KRESENSKY⁷

For His Call to Service:

Group: Singing final stanza of hymn from slide.

Slide: Hunt—"Light of the World."

Silence: During the showing of this slide.

Group: We Give Thee Thanks, O God, for Thine Unspeaking Love to Us in the Gift of Thy Son, Jesus Christ.

As a final hymn, the following from the *Harmony in Praise*, (ASH, NHAY) will make a "glorious" ending to the service. This is particularly true if sung to the hymn tune arrangement, "Lohengrin" (not the wedding music) (ASH). Other tunes fit it—"Lovan," "Melrose," or "Qui Tenet"—but having once sung it to "Lohengrin" the others seem dull.

O Lord all glorious, Life of Life!
To thee we raise our grateful song;
Lift up our souls from thoughts of self
To thee, to whom all life belongs.
Below all depths thy mercy lies,
Above all heights thy love ascends;
Thy providence our path surrounds,
Thy watchful care each step attends.
From thee all good desires proceed.
All holy thoughts we gain from thee;
The good we do is thine alone,
Thine shall our heart's thanksgiving be.

⁶From *Collected Poems*—1907-1922, by John Erskine. Copyright 1917, 1922. Used by special permission of the publishers, The Bobbs-Merrill Company.

⁷From *The Christian Century*. Used by permission.



Current Film Estimates

The National Film Estimate Service



Accent on Youth (Herbert Marshall, Sylvia Sidney) (Para.) Smartly produced, well-acted comedy of middle-aged playwright and his young secretary. Action mostly mental, hence "talky." Intelligent entertainment despite some extraneous scenes and perhaps too many arbitrary reversals in conduct.

For A: *Interesting* For Y: Little interest
For C: No interest

Alice Adams (Katharine Hepburn, Fred Stone) (RKO) Skillful screening of very human Tarkington story of girl of humble home fighting for happiness. Mistaken tactics bring her endless embarrassment, often painful, relieved by genuine comedy and sudden happy ending. Fine roles by Hepburn and Stone.

For A: *Interesting* For Y: *Worthwhile*
For C: Beyond them

Anna Karenina (Greta Garbo, Frederic March) (MGM) Serious, impressive screening of Tolstoy's tragic story of illicit love against colorful background of Czarist Russia. Fine cast with Garbo outstanding as unhappy wife and mother whose attempt to find happiness with lover leads to disillusionment, despair and suicide.

For A: *Fine of kind* For Y: Very mature
For C: No

Broadway Gondolier (Dick Powell, Joan Blondell) (Warner) Fast, hilarious musical farce, somewhat burlesquing radio, amusing or absurd according to taste. Singing cab-driver tries vainly to crash radio till he wins fame as fake Venetian gondolier. Confesses fake and retains fame. Usual wisecracking.

For A: Depends on taste For Y: *Amusing*
For C: If it interests

Champagne for Breakfast (Hardie Albright, Joan Marsh) (Columbia) Dull stuff with some feeble acting and labored comedy. Attorney hero meets heroine after suicide of her father, swindled in real estate. Hero finally gets evidence to convict villain and restores heroine's finances. Unpleasant drinking scene.

For A: Poor For Y: Poor For C: No

Charlie Chan in Egypt (Warner Oland) (Fox) Complex murder mystery centered in valuable Egyptian tomb found by scholars, and in the curse supposedly upon them. Weird atmosphere, many false leads, but Oland, in characteristic Chan role, solves all. Some incongruous comedy and pale romance.

For A: Good of kind For Y: *Good*
For C: If not too strong

China Seas (Clark Gable, Jean Harlow) (MGM) Well-done ultra-thrilling sea-melodrama of frantic action and hectic romance of hard hero and cheap, brazen heroine. Incredible stuff about typhoons, tortures, lurid villainy, sudden death, with double use of old Victor Hugo episode a century old.

For A: Good of kind For Y: Unwholesome
For C: No

Clairevoyant, The (Claude Rains, Fay Wray) (British Gaumont) Somber, fantastic story of man given strange clairvoyancy powers when in presence of a certain woman who acts as "battery." Worth while chiefly for effective settings and photography, especially in scenes of great mine disaster.

For A: Perhaps For Y: Heavy
For C: No interest

Csardas Princess, The (German cast) (Ufa) Merry musical comedy, in rollicking German with full English titles, about a Vienna aristocrat in love with opera singer. Amusing complications over the messalliance, and a comic second romance keep the fun going to a happy ending. Well acted.

For A: Good of kind For Y: Perhaps
For C: No interest

Curley Top (Shirley Temple, John Boles) (Fox) Sentimental story, mere variation of "Daddy Long Legs," but wholesome, appropriate surroundings for captivating little star and full sway for her remarkable talents. She and older sister, taken from orphanage, find happiness and romance in wealthy bachelor's home.

For A: *Pleasing* For Y: *Very good*
For C: *Very good*

Dante's Inferno (Spencer Tracy, Claire Trevor) (Fox) Terrible hash of spectacle, melodrama, distorted ethics, and great literature. Gambler hero, conceited, ruthless, rich from tawdry concessions, causes sufferings, suicides, perjuries, and holocaust on ship for climax. Then rescue, reform, and whitewash.

For A: *Outrageous* For Y: Unwholesome
For C: By no means

THE film summaries and evaluations appearing on this page are those of *The Educational Screen*. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising of pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Diamond Jim (Edward Arnold) (Univ.) Arnold gives notable characterization of Jim Brady, colorful figure of New York in gay nineties, super-salesman, railroad pioneer, sportsman, big spender, gourmand. Dramatic and romantic story of his career and eccentricities. Somewhat overdrawn and fictionalized.

For A: *Interesting* For Y: *Interesting*
For C: Little interest

Don't Bet on Blondes (Warren William) (Warner) Suave, sophisticated, natural-born gambler hero turns talent from racetrack to insurance. One freak policy entangles him fatally in romance. Reverses hit him but gambling triumphs. Breezy comedy smoothly played, but ethics dubious to some.

For A: Good of kind For Y: Doubtful
For C: Better not

Every Night at Eight (George Raft, Patsy Kelly) (Para.) Lively, flimsy farce about braggart jazzband leader and would-be candidates for fame on the air. Dialog funny, stale, or stupid; action absurd; music passable to crude; and Raft simply silly. Attempt to cash in on radio craze.

For A: Mostly dull For Y: Perhaps
For C: No

Farmer Takes a Wife (Janet Gaynor, Henry Fonda) (Fox) Rural comedy of Erie Canal in 1840, well acted, beautifully set, and with genuine historical flavor. Fisticuffs and liquor, no wisecracks or profanity. Heroine, for canal vs. railroad, hero, for farm vs. canal, make engaging human and dramatic material.

For A: *Very good* For Y: *Excellent*
For C: Probably good

Front Page Woman (Bette Davis, George Brent) (Warner) Engaging hero and heroine are rival newspaper reporters, in love, but always scheming to beat each other on scoops. Absurdities nullified by fast, breezy action. Dialog is chiefly a continuous stream of wisecracks.

For A: Good of kind For Y: Mostly good
For C: Little interest

Hard-Rock Harrigan (George O'Brien, Irene Harvey) (Fox) If a hard-rock man can whip his boss, he takes the boss' job; but this man's boss has a weak heart! A cave-in, some heroics, fine shots of tunneling, and the hero wins the heroine and the job without even a fight.

For A: Perhaps For Y: *Good*
For C: Good if not too strong

Here Comes Cookie (Gracie Allen, George Burns) (Para.) Hilarious nonsense, funny or silly according to taste for Gracie's absurd blunderings and crazy proceedings growing out of her efforts to aid wealthy father's scheme of feigning poverty to dispose of sister's mere money-seeking suitor.

For A: Depends on taste
For Y and C: Probably amusing

Irish In Us, The (Jas. Cagney, Pat O'Brien) (Warner) Sentimental story of Irish family with familiar O'Brien-Cagney formula of rivalry over same girl, serious hard-working elder brother of course losing out to light-hearted jobless younger. Some human appeal but often over-sentimental and humor obvious.

For A: *Hardly* For Y: Probably good
For C: If it interests

Java Head (English cast and Anna Mae Wong) (First Div.) Picturesque portrayal of old New England life in days of clipper ships. Tense romantic complications, when hero brings home Chinese princess as his wife, solved by her suicide. Notable in acting, dialog, diction, and genuine historical flavor.

For A: *Interesting* For Y: Mature but good
For C: Little interest

Ladies Crave Excitement (Preston Foster, Evelyn Knapp) (Mascot) Unoriginal story of high-pressure news-reel-cameraman hero, his hectic doings and romance with rich heroine, identity unknown. Much hokum, trite incident, mediocre acting, but manages to get speed, thrill, and exciting amusement.

For A: *Hardly* For Y: Passable
For C: Doubtful

Lady Tubbs (Alice Brady, Alan Mowbray) (Univ.) Light, human, laughable farce-comedy unworried over probabilities. Alice Brady, as dominating railroad-camp cook, has to save her niece from snubs of English aristocracy, and succeeds by extraordinary, elaborate, and comical methods.

For A: *Amusing* For Y: *Very good*
For C: *Good*

Loves of a Dictator (Clive Brook, M. Carroll) (British-Gaumont) Finely acted, fairly accurate picture of events in 18th Century Denmark under weak-minded King Christian VII. But licentious, scheming Struensee of history is made idealist, devoted to people and unselfishly loving Queen Caroline.

For A: Good of kind For Y: Very mature
For C: No interest

Mad Love (Peter Lorre) (MGM) Unpleasant, irrational conception of horror and morbidity, plot preposterous, hero repellent. Mad surgeon, infatuated by and offensive to heroine and to audience, does fantastic operation to do away with rival husband. Revolting and gruesome. Lorre's acting fine.

For A: Offensive For Y: No For C: No

Make a Million (Charles Starrett, Pauline Brooks) (Monogram) Young college teacher of economics is charged with unsound theories and proceeds to disprove charges by making a million from the gullible public by an amusing swindle, aided by gang of crooks. Ethics dubious.

For A: *Hardly* For Y: No For C: No

Manhattan Moon (Ricardo Cortez, Dorothy Page) (Univ.) Slow-moving night-club backstage story of self-made rich sophisticated who falls in love with light-opera star, whose double (for publicity purposes) causes complications. Glamorous hodge-podge of poor music, small minds, and much money.

For A: Feeble For Y: Waste of time
For C: No

Man on the Flying Trapeze (W. C. Fields) (Para.) Meaningless title for feeble domestic farce, with typical fields pantomime in good measure but too little plot or action to stretch to feature length. Thoroughly funny in spots with Fields as henpecked husband, low-pay clerk, and surreptitious drinker.

For A: *Hardly* For Y: Not the best
For C: No

Men of the Hour (Richard Cromwell) (Columbia) Camera-man hero falls at first, but wins back his newspaper job by sheer resourcefulness and unshakable nerve. Makes thrilling the ordinary and extraordinary adventures in hectic life of the picture hound. A pleasant romance is included.

For A: Good of kind For Y: Thrilling
For C: Too strong

Murder by Television (Bela Lugosi) (Cameo) Feeble murder mystery in which inventor is mysteriously killed before audience to whom he is demonstrating his invention in television, the motive for the crime. Inferior acting and direction, too much talk, extraneous scenes lugged in for comedy.

For A: Poor For Y: Poor For C: No

Pursuit (Chester Morris, Sally Eilers) (MGM) Old comedy "chase" dragged out to full length picture. Heroine detective and hero aviator, hired to speed child to Mexico, try to cheat each other but fall in love. Absurd and endless adventures, getting its thrills out of risks to a child.

For A: Stupid For Y: Feeble
For C: Doubtful

Reckless (Jean Harlow, William Powell, Franchot Tone) (MGM) Obviously from Libby Holman case. Glamorous torch singer, after wild party, finds herself wife of rich playboy who proves cad. After his suicide she regains success and finds true love. Has some moments, but mostly a poor heaven for the stars it boasts.

For A: Depends on taste For Y: Unwholesome
For C: No

Rendezvous at Midnight (Ralph Bellamy, Valerie Hobson) (Universal) Murder-mystery melodrama on usual lines but novel when heroine tries original trick to compel visit from her fiancé, the really conscientious district attorney, and gets herself gravely suspected. Uneven, with good spots.

For A: Depends on taste For Y: Perhaps
For C: No

Sanders of the River (Leslie Banks, Paul Robeson) (U.A.) Colorful, dramatic story, not always convincing, with real African background, native tribesmen as actors. Robeson fine as loyal chieftain, aide to British commander in handling trouble-making rival chief. Thrilling climax.

For A: Interesting For Y: Probably good
For C: Doubtful

Shanghai (Charles Boyer, Loretta Young) (Para.) Colorful, exotic, finely acted story of high finance and true love. It reeks with wealth but is mostly sincere and convincing. Russian-Chinese hero, a power in Shanghai, and American heiress meet, love, but separate when racial barrier is discovered.

For A: Fine of kind For Y: Mature
For C: No

Smart Girl (Ida Lupino, Joseph Cawthorn) (Para.) Two ultra-modern sisters want hero. He marries one and nasty triangle starts. All villain gets out of it is \$100,000 and hero's wife. So hero marries the other. Splendid comedy role by Cawthorn makes much of the film great fun.

For A: Lively For Y: Unwholesome
For C: No

Steamboat Round the Bend (Will Rogers) (Fox) Last picture by universally beloved star. Mississippi life in the nineties, with Will in role of strong human appeal as laugh-maker and bringer of happiness to two youngsters in trouble and in love. Cumulative fun to fine climax.

For A: Amusing For Y: Very good
For C: Good

Together We Live (Willard Mack) (Columbia) Indictment of Communism. Mack fine as patriotic, idealistic Civil War veteran, father (of grandfather age) of two young sons who turn to Communism. Much dialog, little action, but amusing climax in which sons see the light.

For A: Hardly For Y: Probably good
For C: Little interest

Unwelcome Stranger (Jack Holt, Mona Barrie) (Columbia) Losing heavy bets through race-track crooks, big racing addict ascribes his bad luck to appealing orphan-boy brought home by his wife for adoption. Boy wins big race and melts big man. Sentimental, glamorous family life built on track profits.

For A: More or less good For Y: Perhaps
For C: Doubtful

Vagabond Lady (Robert Young, Evelyn Venable) (MGM) Gum-drop munching heroine is about to marry asinine older brother, head of firm. Younger brother, complete prodigal, returns from world cruise, fights, drinks—but eats gumdrops with her, so they marry. Light, happy-go-lucky farce.

For A: Good of kind For Y: Probably good
For C: Perhaps

We're in the Money (Joan Blondell, Glenda Farrell) (Warner) Mere series of episodes showing how a pair of slangy gold-diggers work a profitable racket delivering summons to breach-of-promise victims. Cheap in dialog, action, and character. Ending proves one can't be too cheap to succeed.

For A: Stupid For Y: No For C: No

Woman Wanted (Maureen O'Sullivan, Joel McCrea) (MGM) Lively adventures of innocent heroine convicted of murder but freed on way to prison by gangsters interested in her release. Chase after her and hero aiding her, by both gangsters and the law, makes fairly good crook melodrama.

For A: Fairly good For Y: Amusing
For C: Doubtful

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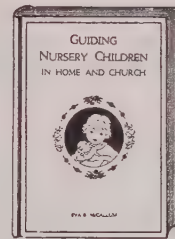
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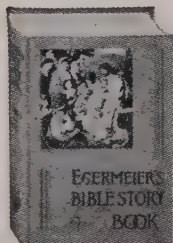
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Trends in Adult Work in the Church

(Continued from page 19)

Christian must be able to face life as it is being lived today and live his life in accordance with ideals which are effective here and now. Adult study will recognize the fact that we are living in a changing world and will seek to prepare its students to stand on their own feet in thinking through the meaning of Christian living for today. This will be true for both personal and social problems.

Adult study will also concern itself with the better understanding of the great social issues which are crying out for Christian interpretation and solution. Such study will not be concerned merely with an understanding of such issues, but will seek to lead adults as individuals or as groups into participation in movements for social action which will help bring our social order nearer the ideal of the Kingdom.

Adult study will likewise consider some of the great doctrines of the Christian faith. This will include the Christian interpretation of the meaning of God, the meaning of man, the causes of human suffering, the basis of belief in a life hereafter, and many other similar questions which are perennial problems for those who find their interests reaching beyond the immediate present.

Adult study will also find religious value in many fields which are ordinarily supposed to lie outside the immediately religious field. The contribution of psychology to the development of personality, the contribution of sociology and economics to the building of a Christian world order, the meaning of science in a world under the providence of God—these and many similar areas

of study will furnish opportunity for frequent excursions into adult study of a new type.

There is a great need for a more systematic approach to a program of study for the adults in our churches. The new Learning for Life program of the International Council will no doubt do much to encourage this type of work.

5. *More attention to the younger adults.* The younger adults are at present the No Man's Land in our churches. There is a vast gap between the young people's society and the active adult groups in the church. Yet this is just the group which needs the church most. They are the ones who are launching out on new adventures of home building and entering business and the professions. They are meeting for the first time as adults the problems of life and some of the difficulties in carrying Christian ideals into the home or business and professional life. It is they who are most likely to be discouraged and decide that religion is a vain ideal but not a very practical one.

But the church also needs these younger adults. The children and young people have still not arrived at the age when they can very actively participate in the work of the church. The older adults, while they usually have a monopoly on the positions of importance, are likely to be less energetic than is required of church leadership in our day. The contribution of the younger adults with their energy and youthful daring is needed to give a wholesome balance to our leadership. In reaching these younger adults, the beginning may be made through a study of what they expect of life and of the church and what the church may expect of them. In the light of findings from such a study, a program may be prepared. Whatever that program may be, we cannot rest satisfied until we have reclaimed this vast and strategic group within the fold of the active constituency of the church.

6. *The preparation of adults for Christian parenthood and family life.* This aspect of adult religious education has been so highly regarded by the International Council that the entire second part of Book IV of the CURRICULUM GUIDE is devoted to it. The need for such preparation is so clearly recognized that it is necessary only to point to it as one which a program of adult work in our churches should help to meet. The home is so peculiarly the ally of the church in its work of development of Christian living that the effort of the church can perhaps be expended in no more effective way than in the preparation of parents for this important task. It is amazing that so little has been done toward this end in the past. It is gratifying to find a tremendous awakening of interest in the immediate present. It is safe to predict that this wave of interest is not a temporary flash but a permanent and growing trend.

* * *

These predictions may be far from what awaits us in the near future. But let us hope that in so far as they are wrong the future realization may vary from them in the direction of better things.

As we look to the future, we do so in the confidence that the church is gradually awakening to the need for adult education. With this awakening will come efforts to provide both incentive and opportunity for adults to undertake systematic effort for advancement in the Christian life and Christian service.

What's Happening in Religious Education



REV. WALLACE MCPHERSON ALSTON, formerly Pastor of the Maxwell Street Presbyterian Church, Lexington, Kentucky, took up the position of Director of Young People's Work for the Presbyterian Church, U.S. on September 1.

This position had been vacant for seven years, during which time the work was under the leadership of Dr. John L. Fairly, Co-ordinate Secretary of Religious Education, assisted by Mrs. Lillian Curtis Painter, Associate Director of Young People's Work. However, under the recently effected program of reorganization the work became so heavy that it was essential to secure a full-time director for the young people's department.

Mr. Alston is a graduate of Emory University and Columbia Seminary, and has done postgraduate work in various institutions over the country. He has had two years of public school teaching and five years in the pastorate. During the years of his ministry he was in close touch with young people's work and served annually in young people's conferences, demonstrating in a most practical way his special fitness for his new position.

REV. ORRIN P. SHROERLUKE, Executive Secretary of the Evangelical League of the Evangelical Synod, resigned recently to become pastor of the Nazareth Evangelical Church, St. Louis. Mr. Shroerluke became the first full-time director of young people's work in his denomination in 1926. During the nine years he rendered significant service which has been widely recognized throughout the church. His retirement, it is said, is a part of the general plans being carried out for the union of the Evangelical and Reformed Churches which is being gradually effected in detail. A new board of Christian education to have full charge of all young people's work of the merged denominations is being set up.

"THE SEEKERS' CIRCLE," portrayed as "A Christ-Centered Achievement Program" for church youth was described in the June, 1934, issue of the *International Journal*. Inquiries were received from youth leaders in twenty-two states in response to the article. In addition, a conference on "The Seekers' Circle" was held on June 16 in the Hedding Methodist Episcopal Church of Barre, Vermont, where the idea was conceived and developed by the pastor, Rev. Laurence H. Blackburn, and Miss Marion Faye Stickney. Over sixty pastors, youth leaders, and "key" young people from eleven cities and towns in three states, representing several denominations, joined with the local members in an intensive conference on the results and possibilities of the "Seekers' idea, closing with an impressive initiation service and forward-step ceremonial developed and presented by the host group.

AN Advisory Committee on Children's Programs has recently been named by the Columbia Broadcasting System. It will be the function of this committee to endeavor to provide children's programs which will meet the approval of parents, children, and educational authorities. The research work necessary in such an undertaking will be done through the facilities of the Child Study Association of America. The creation of this committee is one of the steps in an ef-

fort to carry out the three new policies which the Columbia System announced recently: to place definite limitations on the length of advertising announcements, to eliminate all advertising offensive to good taste, and to bring children's programs up to a level generally approved by parents and by authorities on child health and child psychology.

THE American Bible Society has purchased the southwest corner of Park Avenue and 57th Street, known as No. 450 Park Avenue, New York City. It intends to alter and occupy the six-story, fireproof building already on this site as its general offices, library, and salesroom for Scriptures in several hundred different languages, dialects, versions, and characters. The new location in a fireproof building will not only safeguard the Society's records and library containing Scriptures in 639 languages and dialects, but will also enable it to make exhibits and displays of its rare manuscripts and editions which for many years have been left for safekeeping with the New York Public Library.

The Society hopes to occupy the new building in the fall so that it may be used in connection with the celebration of the four hundred years of the printed English Bible which is to take place from October to December this year.

Fall and Winter Conventions

MAINE COUNCIL OF RELIGIOUS EDUCATION	
September 30-----	Houlton
October 1-----	Dexter
October 2-----	Wiscasset
October 3-----	Farmington
October 4-----	Sanford
NEW HAMPSHIRE COUNCIL OF RELIGIOUS EDUCATION	
October 9-----	Lancaster
October 10-----	Milford
PENNSYLVANIA STATE COUNCIL OF CHRISTIAN EDUCATION	
October 9-11-----	Lewistown
NEW YORK STATE COUNCIL OF CHURCHES AND RELIGIOUS EDUCATION	
October 11-13-----	Jamestown
October 13-15-----	Oneonta
COLORADO COUNCIL OF RELIGIOUS EDUCATION	
October 17-18 (tentative)-----	Denver
MINNESOTA COUNCIL OF RELIGIOUS EDUCATION	
October 24-25-----	Redwood Falls
MICHIGAN COUNCIL OF RELIGIOUS EDUCATION	
October 30-November 1-----	Lansing
MISSOURI SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION	
November 4-5-----	Monett
November 6-7-----	Sedalia
November 8-9-----	Chillicothe
November 11-12-----	St. Louis
NEBRASKA COUNCIL OF CHURCHES AND CHRISTIAN EDUCATION	
November 16-19-----	Hastings
CONNECTICUT COUNCIL OF CHURCHES AND RELIGIOUS EDUCATION	
December 7-----	New Haven
NEW JERSEY COUNCIL OF RELIGIOUS EDUCATION	
January 10-----	Place not yet determined
ILLINOIS CHURCH COUNCIL	
February 11-12-----	Springfield
OKLAHOMA COUNCIL OF CHRISTIAN EDUCATION	
February 27-29-----	Alva

THE reorganization of Boston University's School of Religious Education and Social Service to function on a senior college and graduate basis has also resulted in the changing of the name to the "School of Religious and Social Work." The school will operate in two major divisions under the new set-up: the division of religious education, which will function much as hitherto, leading to graduate and undergraduate vocational degrees in religious education; the division of social work offering training in group work, case work, and social reconstruction, leading to appropriate degrees in social science. A new feature of particular interest in connection with the training in social work is the Institute of Character Adjustment, offering narrower specialized training for work among delinquents of the later adolescent and early adult years.

HELPFUL guides to radio programs are now being published monthly by The Radio Institute of the Audible Arts, 80 Broadway, New York City. The bulletins not only list worth-while music, comedy and drama, talks, and variety programs, but explanatory comments on certain outstanding music programs are also included. These pamphlets may be had, free of charge, by sending a request to the address given above. The Radio Institute of the Audible Arts was established a few months ago by the Philco Radio and Television Corporation "to stimulate a wider appreciation of worth-while programs on the air, and to encourage fuller utilization of the radio as an instrument of entertainment and education."

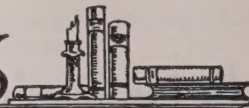
THE extent to which motion pictures will be studied in schools and colleges during 1935-36, is evidenced by a report that sixty-three photoplays of educational interest will be released during the coming academic year. Seven pictures have been tentatively selected for use in motion picture appreciation courses and study guides will be provided to supplement a study of the selected pictures. Further information regarding these appreciation and study courses may be secured from the Motion Picture Committee of the National Education Association, Department of Secondary Education, 130 West 42nd Street, New York.

THE Twelfth Quadrennial Convention of the Student Volunteer Movement will be held in Indianapolis, Indiana, from December 28, 1935 through January 1, 1936, for students of Canada and the United States. The convention theme will be "Fulfilling for Our Generation the World Mission of Jesus Christ." A balanced program is being planned, combining intellectual, recreational, and religious emphases. Men and women of international note will address the entire Convention. Some twenty-five seminars built around topics of absorbing interest to students will be led by specialists in their respective fields. Smaller and more informal groups will provide full opportunity for the discussion of issues that emerge from the addresses and seminars.

THROUGH the work of the Missouri Sunday School Council, the teachers' colleges at Kirksville and Maryville will offer courses in religious education this fall. Those taking these courses will receive regular college credit together with International Council credit for the work which they do.



NEW BOOKS



United Youth Movement Materials

All those interested in the new United Youth Movement, "Christian Youth Building a New World," should rejoice because of the fine materials which have been released during the last few months.

These pamphlets are intended to give detailed information concerning the movement, definite guidance as to how local groups can share in it, and specific helps for leaders on certain of the projects being emphasized as a part of it. They have been prepared under the direction of the Committee on Religious Education of Youth in connection with projects listed by the Joint Committee on the United Youth Program. This Joint Committee represents all agencies cooperating in this United Youth Movement: such as, the International Council of Religious Education and its constituent bodies, the Federal Council of Churches, the International Society of Christian Endeavor, the Y.M.C.A., the Y.W.C.A., the Missionary Education Movement, and several student Christian groups. They are the product of special work by individuals and of group thinking in the committee. They have been approved by the Committee on Religious Education of Youth and the Educational Commission of the International Council of Religious Education.

Six of these pamphlets are now available. Two of them are of a general nature, giving information concerning the United Youth Program. The others give guidance for the development of four of the nine projects being emphasized by the United Youth Movement. Similar pamphlets for the other five projects are in process of development.

More specifically, the contents of the pamphlets are as follows.

Group Action in Building a New World. (Price 15 cents.) This is one of the general pamphlets. It deals with the ways in which the United Youth Movement can be introduced and carried forward in local churches and communities. It contains a historical statement as to what the United Youth Movement is and how it began, and suggests steps to be taken in introducing it in a local church or community. Guidance is given with respect to the ways in which local church groups can share in the movement. There are also sections listing source materials on the six areas of this movement: namely, a new person, a new home, a new church, a new community, a new nation, and a new world; and a complete listing of all the United Youth Movement program materials. This pamphlet is invaluable to those needing basic information concerning the movement and guidance as to how to participate in it.

General Guide to Youth Action. (Price 25 cents.) This is the other general pamphlet. It presents inspirational and discussion material on all of the nine projects being emphasized by the United Youth Movement. After a brief general statement, it turns to a consideration of these special projects, giving material to stimulate interest in them and giving guidance as to how local groups can be led to undertake them. Different aspects of the problems involved in the various projects are suggested. Pertinent questions are raised and scriptural and other references are cited. A fine bibliography of materials, including dramatizations, is given for each of the nine projects. With the information and guidance given in this pamphlet, some more experienced groups

Even though we do not review pamphlets in this department, we give first place this month to a review, by Myron T. Hopper, of the materials recently published in connection with the new United Youth Movement, "Christian Youth Building a New World." These pamphlets have been approved by the International Council, representing all its cooperating agencies. They thus have a unique place as official materials in young people's work.

might successfully undertake the various projects without further aid.

Youth Action in Personal Religious Living. (Price 15 cents.) This pamphlet contains material to aid in the development of the project entitled "Developing a Program of Personal Religious Living." According to the authors, they have tried through this pamphlet to reveal some of those deeper moments of their own Christian living in order to aid others in their attempt to develop their own personal religious life. The material presented is organized under the heads of "Building a Personal Christian Philosophy of Life," "Steps to Creative Living," "The Use of the Bible in Christian Living," "The Use of Devotional Books," "The Use of Prayer," "The Widening Fellowship," and "Materials for Further Study." There is included a fine listing of devotional books and other helpful materials.

While this pamphlet does not contain complete details in the way of guidance as to how to carry forward a project in the field of personal religious living, it contains excellent source material, and when used in connection with the suggested procedures given in the previous pamphlet, entitled *General Guide to Youth Action*, an adequate handling of the project should be assured.

Youth Action in Building a Warless World. (Price 15 cents.) This pamphlet deals with the project entitled, "Assisting in Bringing about World Peace." It presents the necessity for a facing of the war or peace issue by young people and sets forth in a clear and concise manner a number of things youth can do to make peace more certain. It suggests certain things for which young people must work if world peace is to be achieved: such as, the rescinding of the Japanese Exclusion Act and the passage of legislation to take the financial profit out of war. Furthermore, it points out some definite things which can be done to achieve these ends. Specific projects, such as the presentation of peace plays and pageants and the inauguration of reading campaigns, are listed.

Splendid suggestions are given as to how to proceed with a group in the development of projects in this area and there is a good listing of problems which local groups will desire to investigate. A bibliography of reading books, worth-while pamphlets, study units, peace dramas, and worship materials is included as well as a listing of American Peace Agencies.

Youth Action in Breaking Down Barriers. (Price 15 cents.) This pamphlet is designed to aid in the development of the project entitled, "Being Christian with Other Racial and Cultural Groups." It is especially helpful in calling attention to the

various barriers which separate the human family: such as, racial barriers, religious differences, class distinctions, and national divisions. Illustrations of the different types of barriers are included.

The whole problem of prejudice and the way it permeates almost every area of life in one way or another is dealt with briefly. Suggestions are made as to the attitude of Christian youth toward such prejudice. The question as to how prejudice arises is dealt with briefly also.

One section deals with the developing of plans of actions for breaking down barriers, and principles to undergird such action are suggested. Questions for discussion and study are included. Although the pamphlet does not present complete suggestions as to how to inaugurate and carry forward a project in this area, it does suggest a number of things which can be done to break down barriers, and so should be helpful to leaders of young people's groups. Among other things, it contains some worship services aimed at building goodwill and a listing of sources from which information can be secured. There is a brief listing of books and outlines on the subject also.

Youth Action on the Use of Leisure Time. (Price 15 cents.) This pamphlet gives guidance for groups desiring to work in the field of the constructive use of leisure time, another of the projects emphasized by the United Youth Movement. It begins with a brief statement of the leisure-time problem and the issues involved, and points out the dangers of undirected and purposeless leisure while presenting the Christian objective in such matters. A major portion of it is given over to a consideration of approaches to and methods of carrying forward projects in this field and a consideration of constructive leisure-time activities. Definite activities are suggested, including a study of the churches' responsibility in this field. Suggestions of activities which might be carried on in various centers are presented and a number of actual projects are reported. There are suggestions also as to what young people can do about the radio, movies, and other matters. Guidance is given with respect to things youth can do in helping provide for the leisure-time activities of others, and suggestions are given concerning ways in which an individual's leisure time can be budgeted. This pamphlet should be very helpful to those leaders of youth working in this field.

These pamphlets can be secured through denominational publishing houses or direct from the International Council of Religious Education.

—MYRON T. HOPPER

Keeping Mentally Alive. By Ethel Cotton. New York, Esser-Frederick, 1931. Second edition, 1934. 306 p. Price \$3.00.

To all those who have suddenly found themselves "going stale," or, more still, to those who are in danger of such a plight and have not yet discovered it, this book is most heartily recommended. It is a report, including numerous illustrations, of the methods used by the author with a group of "Congenials" in broadening interests, enriching personalities, and establishing happy social relationships. It deals with such subjects as the following: "Development through Conversation," "Making Friends of Books," "The Friendly Home," "The Friendly Leisure Hour," "Enriching Life," "Conversational Approach to Public Speaking,"

"Finding Cultural Opportunities." The book is written in a most interesting style and is extremely practical throughout. It will not only be found valuable for individual use, but should stimulate many young people's and adult groups to try similar "experiments."

—G.D.

Things That Are Caesar's. The Genesis of the German Church Conflict. By Paul B. Means. New York, Round Table Press, Inc., 1935. 288 p. Price \$2.50.

Readers who are familiar in a general way with recent events in Germany will find in this book a discussion of those phases of the religious struggle there that they expect: namely, the religious views of the Nazi regime and the struggle of that regime with the Church. But they will also find what they probably do not expect: that is, a careful discussion of the history of German Protestantism, of its relation to the State, and of the social developments in Germany before and since the war. They will find some of the difficulties of present-day Protestantism in Germany charged up to the Church itself in its historical attitude to the State. They will discover the question that any state church must face: namely, if the Church accepts the control and support of the State when the views of the two are the same, what can it do about that control and support when the State takes a view of religion that diverges sharply from that of the Church? There is an enigma at this point that ordinary newspaper accounts of the German religious struggle do not reveal or discuss. Mr. Means' book gives the facts and the principles involved in this and other important phases of the German Church situation.

—P.R.H.

Stories of Hymns We Love. By Cecilia M. Rudin. Chicago, John Rudin and Company, Inc., 1934. Price \$1.00.

A new book of hymn stories is always welcomed by the church school worker. This small, attractive volume gives stories and interpretations of seventeen of the most familiar hymns of the church. Although it is limited in scope, it should aid in creating new interest in and giving significance to the hymns which are covered.

Men Who Stood Alone. The Hebrew Prophets in Action. By Mary Jenness, Milwaukee, Wis., Morehouse Publishing Co., 1934. Price: Pupil's Book, \$1.00; Teacher's Guide, 90 cents.

In preparing the pupil's book of this series, the author states that it was her aim "to provide children between the ages of ten and sixteen with a book of stories on the Old Testament prophets—a reader which will enlist the interest of boys and girls by means of its literary and dramatic comment." The book includes twelve stories centered about dramatic incidents in the lives of the prophets. They are well told and should help any young person to reconstruct in his own mind the life and times of the Old Testament.

The Teacher's Guide would enable any teacher who takes his task seriously to lead a group in a fascinating study of Old Testament times. Units of work are carefully outlined and about half of the book is given over to lists of supplementary books, suggested activities, lists of plays, information about each prophet, and materials for use in building worship services.

—G.D.

Seven Psalms. By Adelaide Teague Case. New York, The Woman's Press, 1935. 95 p. Price 50 cents.

"The desire to bring the psalms nearer to our present-day experience and to make them more useful to men and women today prompted the preparation of this little book," says the author of this study and devotional guide. For each of the psalms printed, there is a brief interpretation of it, related Bible study suggestions, a statement regarding the psalm in Christian experience, a guide to meditation, and a service of worship. It will no doubt prove to be useful not only for individual use but for group devotional material.

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What Some Ministers Think of the Sunday School

(Continued from page 8)

the general congregation is necessary. Forty-five deny that the Sunday school leads to a genuine loyalty to the church. Convinced of the prime importance of a common church-centered experience for those of all ages, these ministers yet find the Sunday school working against it. How can they change the situation? Is it to be remedied by changing the Sunday school? Note that 22 find their Sunday schools to be effective in preparing pupils to enter into church worship. Is not the conclusion suggested that it is the church worship program rather than the Sunday school which may need most to be changed? Are these ministers, friends of the Sunday school though they be, blaming it for weaknesses which actually exist in their own leadership and program building?

When the "In doubt" responses are added to the "No" responses, in all questions except No. 2, there is a preponderant vote against the Sunday school as it now is. Question 2 is so worded as to make the affirmative answer imply the insufficiency of the Sunday school as an agency of worship, so that the effect of the response here is also negative. Consequently, even these friends of the Sunday school are certainly not very well pleased with the present situation in their churches. Where does major responsibility lie for changing the situation? Is there any hope apart from a thorough and continuous program of leadership discovery and training for which the minister possesses the best available preparation and time?

The fact that these ministers are so evenly divided in their responses to several of the questions indicates a wide divergence in local situations even where the minister's attitude is constructive and educational. Apparently the negative factors are not inevitably a part of the religious educational program as such. They must be due to local circumstances. Is not a primary responsibility of the leaders in a local church the discovery and remedying of

such negative factors? Certainly a minister and official board who cannot answer such questions as Nos. 1, 3, 4, and 5 with a ringing affirmative, have a job on their hands. How can they place primary attention elsewhere until they have changed the conditions so as to make an affirmative answer possible?

The whole study raises sharply the question as to what ministers consider to be the major objective in their work and in the church's total program. There is a strong implication that the chief concern is the strengthening of the ecclesiastical institution as such; that persons may be considered as a means to this end. There is also implied a narrow interpretation of what this institution is. The church is not identified with all those means of grace through which persons are reached and helped to develop spiritually. Rather, it is implied that the church consists of that portion of the program directly conducted by the minister. Certainly these two implications need to be tested by Jesus' attitude toward and evaluation of institutions and of persons, particularly children.

The Missouri study and the questions which it raises would make an excellent starting point for a study of their own situation by ministers, boards of officers, and church school leaders. It is furnishing much of the basis for the annual convention of the Missouri Sunday School Council of Religious Education in November.

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